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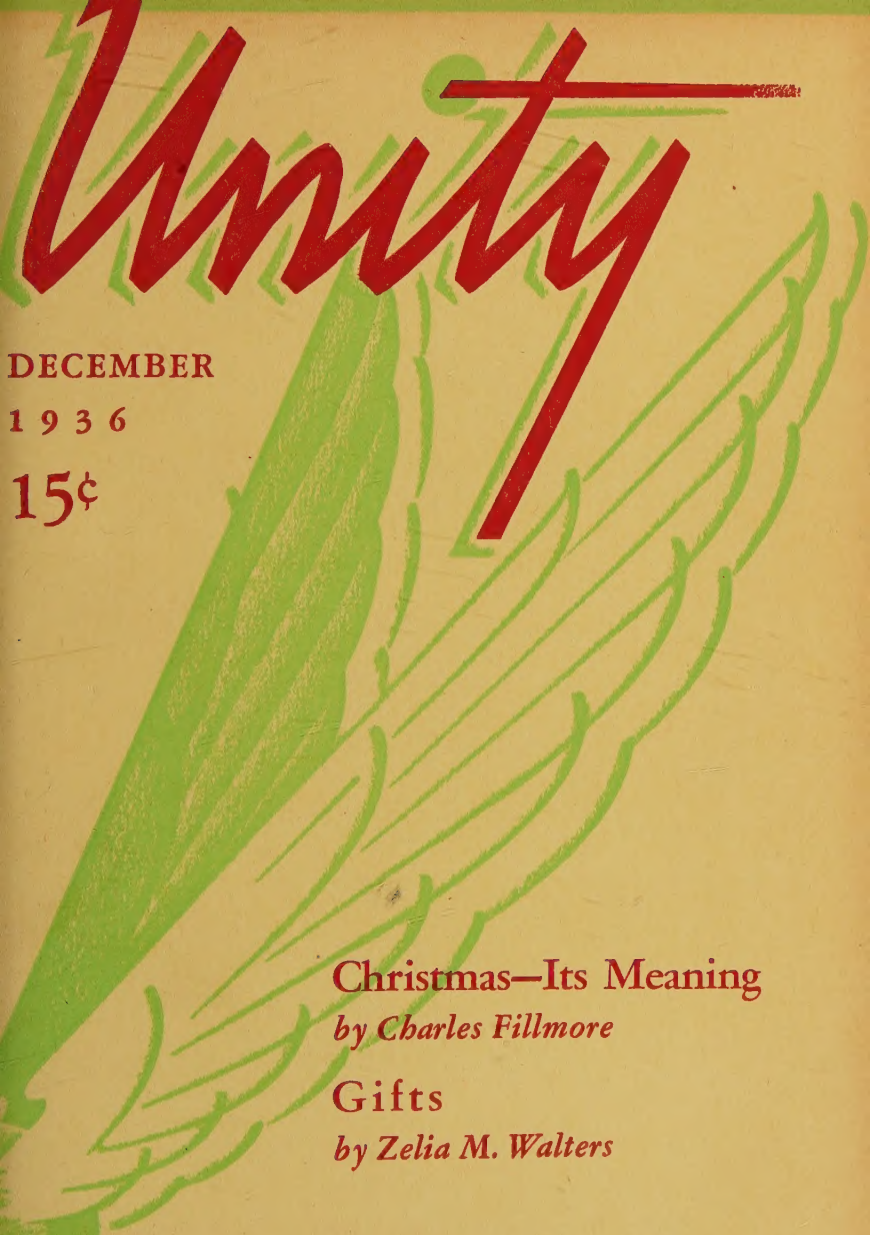

Christmas—Its Meaning
by Charles Fillmore

Gifts
by Zelia M. Walters

A MAGAZINE DEVOTED TO CHRISTIAN HEALING

HEALING AND PROSPERITY THOUGHTS

TO BE USED FROM

DECEMBER 20 to JANUARY 19

†

Healing

Thy perfect plan of bodily perfection is now made manifest in me.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity

I delight to meditate on Thy Spirit of plenty, and I am prospered in all my ways.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68.)

UNITY

DEVOTED TO CHRISTIAN HEALING

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CHRISTMAS—
ITS SCIENTIFIC MEANING

We behold in Jesus Christ and our relation to Him how men who have developed the divine image in themselves become creators of other men . . . In His personality as Jesus He was a man among men, but the God-Mind in Him, called Christ, had been advanced far beyond the consciousness of any man in our race . . . But as He stated, we can through Him come into the same sphere of glory.

BY CHARLES FILLMORE

MODERN SCIENTIFIC research has revealed that the primal vehicles of life, atoms, cells, and so forth, are composed of principles that bring them under a spiritual rather than a material classification, and that they are linked with a field of causation in which all things are possible. Instead of the atom being the material ultimate of creation its processes have blossomed into a realm where it assumes the role of deity and its creative possibilities are described by scientists with a splendor and assurance of accomplishment that makes all the unbelievable tales of magic and the heavenly dreams of saints seem tawdry and cheap.

A very large number of persons who believe that religion is more than emotion and soul ecstasy welcome joyfully these announcements of the scientists that they have discovered a kingdom quite superior to the physical yet related to it by laws that can be applied by those who understand them.

That the potential assets of these invisible elements is far beyond anything man has ever conceived in his wildest dreams is asserted by these modern scientific seers and prophets. If what they have described as existing in this newly discovered fourth dimension were printed in the Bible it would not be believed. The story of Joshua's stopping the sun for a whole day and of Jonah's living three days in the whale's belly are not to be compared in credibility with the claim of Sir Oliver Lodge that there is power enough in a cubic inch of the ether to run a forty-horsepower engine forty million years! This claim of Sir Oliver Lodge is tame compared with numerous others voiced in the books of these scientists.

Jesus described this kingdom of the heavens or fourth dimension in many parables and comparisons. That it was of more value than all earthly things He illustrated in the parable of the man who discovered a treasure hidden in a field and sold all he had and bought that field. Science is bringing certain greatly treasured elements of that fourth-dimension kingdom into the earth, and we are enjoying their coming in light, heat, power, radio, and ultraviolet rays quickening growth in vegetables and fruits and above all vitalizing the bodies of men, women, and children.

This is but the beginning of the prophecy written in Revelation 21:10: "And he carried me away in the Spirit to a mountain great and high, and showed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God. . . . And the nations shall walk amidst the light thereof: and the kings of the earth bring their glory into it."

This does not say that Jerusalem, a type of heaven, is far away in the heavens and that we are going to it through death, but it states that heaven is to be set up in the earth and the "kings of the earth" (the spiritually developed) are to enter into it and bring their "glory"

into it. Physical science is making visible in mechanical appliances only a few of these marvelous forces from the heavens, but even now the great need is spiritually developed persons who can lay hold of the supermind elements and restore the physical organism of the race to its original vitality, even eternal life. Scientists tell us that they are developing powers beyond man's ability to control them. Scientists do not claim that the fourth dimension, with its amazing energies, is identical with the kingdom of the heavens described in parables by Jesus, but some of them have stated that they are satisfied that Jesus was familiar with the ether and used its superpower in His miracles. However as they become more familiar with the evidences of a directive mind in the design and activity of these invisible forces they will be compelled to admit that there is something more than blind matter behind the universe.

★ ★ SIR JAMES JEANS, the eminent British scientist, in his book "The Mysterious Universe" says, "Although we are still far from any positive knowledge, it seems possible that there may be some factor, for which we have so far found no better name than fate, operating in nature to neutralize the cast-iron inevitability of the old law of causation. The future may not be as unalterably determined by the past as we used to think; in part at least it may rest on the knees of whatever gods there may be."

In a recent public address Professor Jeans stated flatly that science no longer holds that we live in a world of solid matter, but that on the contrary "we are beginning to suspect that we live in a universe of waves, and nothing but waves." He refers of course to the etheric waves that penetrate all space and all matter.

The theory of Dalton that the atom is the foundation and ultimate of all matter has been definitely exploded, as stated by our American scientist, Professor Millikan:

"Matter is no longer a mere game of marbles played by blind men. An atom is now an amazingly complicated organism, possessing many interrelated bodies and exhibiting many functions and properties—energy, radiation, waves, and so forth, quite as mysterious as any that used to masquerade under the name of 'mind.' Hence the phrases 'All is matter' and 'All is mind' have now become mere shibboleths devoid of meaning."

Metaphysicians protest that the phrase "All is mind" has not lost its meaning but has risen to first place as a concise statement of the underlying cause of all existence.

Right here is where scientists need to realize that they are still blind men playing a game of marbles, as compared with what they will be when they awaken their latent spiritual faculties and behold the majesty, harmony, and power of the unseen fourth dimension, which they now postulate as existing but which they have never seen.

★ ★ THIS AWAKENING or development of the spiritual man is symbolized by the birth, life, crucifixion and continued existence in the heavens or ether of the man of Nazareth, Jesus.

Divine Mind ideated man, but the idea had to be developed in a manner similar to the development of the unseen image imprinted by light on the photographic film. In his beginning man is I AM identity, charged by creative Mind with infinite potentiality but unconscious of it. The attainment of consciousness is the supreme objective of man.

The first movement of man's I AM is in a world of forms and shapes: he is a child of nature, Adam in a garden, a mind with everything to learn.

This child of nature develops in aeons of time an intellectual capacity that lifts him above the animals and creates in him a desire to know and understand God and the mysteries of the universe. But spiritual things are

"spiritually discerned" and man must go deep within his soul and stir up the Spirit awaiting his recognition; then he will take on an entirely new and wonderful soul-and-body unfoldment. Jesus referred to it as the "regeneration." He said, "Ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

"Twelve thrones" refers to the twelve fundamental faculties latent in every soul, which are raised to power—"sit upon . . . thrones"—when the pent-up electronic energies in the atoms and cells are released. This is all told in symbols in the Gospels but can be understood only by those who experience the passing of man from the natural to the spiritual plane of consciousness.

★ ★ JESUS was the incarnation of a great soul who had attained creative power in a former cosmic evolution. This world and everything on it was brought forth by Him in many earthly incarnations. He was the spiritual and personal genius of a long line of seers and prophets who have appeared in history and out of history, Moses being the one best known to us. Referring to His Mosaic identity, He said, "For if ye believed Moses, ye would believe me; for he wrote of me." We behold in Jesus Christ and our relation to Him how men who have developed the divine image in themselves become creators of other men. Jesus, originally a man as we are men, unfolded the God-Mind in Himself until God became so fully expressed in Him that He was God's image identified, or God's only begotten Son, or idea made manifest.

In His personality as Jesus He was a man among men, but the God-Mind in Him, called Christ, had been advanced far beyond the consciousness of any man in our race. But as He stated, we can through Him come into the same sphere of glory—that is, of spiritual power—that He

occupied. "But as many as received him, to them gave he the right to become children of God, *even* to them that believe on his name."

Jesus, being the incarnation of one who had attained the Son-of-God consciousness, everything He did and every occurrence connected with His life has a spiritual quality and is of vastly greater importance than that of any other individual ever born upon this planet.

Mary, a virgin, conceived the seed as an idea in Spirit. Medical authorities claim that European records testify to cases where virgins have become so exalted spiritually that they have conceived and given birth to infants, as the Bible states Mary did. So the virgin birth of Jesus is not a miracle but the attestation of a law not fully understood or observed. Many devout and spiritually minded mothers have felt that their children were conceived "not of blood, nor of the will of the flesh, nor of the will of man, but of God."

★ ★ THE "NEW BIRTH" and "regeneration" experienced by those who follow Jesus in soul unfoldment is a process of Spirit and Mind raising the atoms and cells of the physical to a higher energy level. According to modern science the atoms composing the cells have imprisoned within them amazing electronic forces waiting man's ability to unlock them. For example, it is stated that if the atoms in a single teardrop were suddenly freed, the explosion would wreck a six-story building. Every thought and in fact every process that goes on in mind and body is constantly setting free some of these imprisoned electrons, and if we do not know how to harmonize and control their dynamics they react upon and finally destroy our flesh body. Thus a man of unusual mental energy accumulates a charge of lightning that will sooner or later strike his nervous system and "ground" in what is called a "stroke." This is the climax of living without a

knowledge of Truth. "The truth shall make you free."

When man asks for spiritual guidance he is shown that he has power through mental concentration and control of his feelings not only to free his electrons but with them to build a higher-type body, thereby following Jesus in the regeneration.

The birth of Jesus in Bethlehem of Judea points to the place in the physical organism where the spiritual body first begins to form. Bethlehem means "place of food," which we readily see is the stomach. Digestion splits up the food into its primal elements and it is here the mind lays hold of the life-giving particles called electrons and protons. These energies are transferred to the new body through the power of praise (Judea means "praise Jehovah"), exultation and joy, that

> "Out of thee shall come forth a governor,
> Who shall be shepherd of my people Israel."

The Wise Men from the East bringing costly presents to the young child represent the outpouring of the stored-up riches of the subconscious (East) rushing to add their reserve of wisdom and experience to the upbuilding of the new body, through the Father, Son, and Holy Spirit. King Herod seeking to destroy the young child is the ruling will in sense that resents the establishment of another power in its kingdom. The sensations and physical reactions one sometimes feels in regeneration should be wisely handled and the Herod mind ignored, as is implied in what the Scripture says of the Wise Men: "They departed into their own country another way."

★ ★ SOME metaphysicians imagine they are ill when their sensations are merely the spiritual mind tearing down the physical organism and with marvelous skill building a new body that will endure forever. This is the "house not made with hands, eternal, in the heavens."

The celebration of Christmas by making presents to

children in the name of Santa Claus is an outward symbol of the bringing of gifts to the young child by the three "Wise Men" Father, Son, and Holy Spirit. These three principles co-operate in man to construct his heavenly organism, which is the "temple of the living God."

This understanding of the scientific and orderly construction of man's eternal body should appeal to all logical minds and give them a firm foundation for the hope of eternal life. God does not at death give us a heavenly body but makes it possible for us to earn that body by honest work, and thus escape death. Jesus "advanced in wisdom and stature." So we may also grow, if we seek to know and conform to the divine law. Thousands of persons are in the new birth and do not realize it. When the angel told Mary that she had conceived by the Holy Spirit she questioned it.

Those who have been faithful in following Jesus throughout the centuries will finally form a world federation in His name, which will be the nucleus of a new race, through whom the kingdom of the heavens will be developed in this earth, and it will be ruled by the "kings of the earth."

With the understanding that the birth of Jesus represents the beginning of a process by which all of us may transform our mortal body into a spiritual body we see the scientific meaning of Paul's statement that "this corruptible must put on incorruption, and this mortal must put on immortality." Paul thought that this transformation was to be accomplished "in the twinkling of an eye," by a miracle, but now that we have science showing us that all things are under law and that the cells of our body are inherently immortal, we now see that what we looked forward to as a miracle to take place after death can be brought to pass right here and now. The new Christ body is not formed in the dead but in the living. "He is not the God of the dead, but of the living."

First Christmas

By Edgar Daniel Kramer

The stable is shrouded in shadows
Save for a mystical glow
Over the manger where Mary,
Her flower face whiter than snow,
Lies with her Babe on her bosom,
While Joseph kisses her hair
And murmurs low as the cattle,
Munching their hay, dumbly stare.

Then through the night comes a gleaming,
The tremulous light of a star,
And hosts of angels are flinging
The veils of the darkness afar
With a glad song of thanksgiving:
"Turn ye from doubting and fear!
Bow ye in mute adoration!
Jesus, the Savior, is here!"

With the soft padding of camels
And the sweet tinkling of bells,
Wise men are coming to Jesus;

While the joy-chorusing swells
Up through the night, they are heaping
Gifts of gold, silver, and myrrh
Around the manger where Mary
Smiles and clasps Jesus to her.

Leaving their flocks in the pastures,
Led into Bethlehem Town
By the star's glory, the shepherds
Kneel them in ecstasy down,
With a white lamb of their giving,
With honey, wool, figs, and wheat;
And as they bow before Mary,
They kiss her Babe's rosy feet.

Stillness returns and the shadows,
Save for a pale light that gleams
Over the manger where Mary,
Her eyes pools of motherhood's dreams,
Heedless of men and of angels
And the awed vigils they keep,
Holds Jesus close on her bosom
And softly croons Him to sleep.

GIFTS

A CHRISTMAS THEME

★ ★ ★

BY ZELIA M. WALTERS

SHE HAD BEEN sick so long that she had lost track of time. Sometimes she lay in a stupor for hours. She would waken and see the stars shining through the open place in the wall, or she would stir uneasily in the burning heat of daytime and see the sun making a pattern of olive leaves on the pavement outside her door. Sometimes the old woman woke her, bringing her water to drink, or food from which she turned away. The old woman bathed her at times, bringing a brief refreshment to her tormented body.

When she lay awake she wondered at times why the old woman ministered to her. It was not for money. She had paid her none and promised none, and she was sure no one knew where one treasure lay hidden. Why then? Was it to buy merit from Jehovah, who had commanded His people to show mercy to the afflicted? Tamar's ravaged lips curled in scorn. Did any one believe that old nonsense about righteousness and purity and good deeds, and the favor of the Eternal? No, Jehovah paid no attention to the futile struggles and bickerings of the crawling creatures called men that He had left upon the earth. But the old woman continued to come, and Tamar had learned to listen for her steps. She knew she would have died but for her. The pain in her body grew worse each day. It was like a fire, eating, eating slowly through her. Some day the flame would wrap itself round her so that her breath would stop. And then—the endless darkness. Sometimes she longed for it; and again her soul reeled

away from the thought with horror.

But it would be soon now. After all, why not? The old days were gone forever with their lights and color and laughing voices. Never again would she feel the cool west wind on her cheeks, while the perfume of the garden rose about her. Never again would she see the lights and the crowd gathering for the feast in the marble-paved hall. Never again would she feel the touch of Vergilius's hand upon hers. "I hate him," she said suddenly and fiercely, wakened from the half-dream by the intensity of her feeling. "When the fever took me he cast me out to die like a beggar by the roadside. I hate him! I curse him! May the wrath of Jehovah waste all his days!"

★ ★ SHE FELL BACK panting. The pain was worse, as if her rage had added more fuel to the fire. She bit her lip to keep from screaming. There were feet passing along the street. Perhaps Hannah would come. Water might assuage the pain. It would help just to have some one near. There were running feet outside. Then a shadow fell over her bed. Hannah was leaning over her.

"Lady Tamar! Could you walk just a few steps—as far as the road?"

"No," gasped Tamar.

"But try! try! See, I will help you sit up, and you can lean on me."

"No," she said again. "I shall never walk again."

"Oh, but you will! You will! Lady Tamar, rouse yourself. Listen to me. The Healer is coming into the town. He is on His way to Jerusalem. He will heal you. You will be well again."

She opened her eyes at that and looked up at the old woman beside the bed. Laughter curled her pain-twisted lips, a laughter that was dreadful to hear.

"Healed!" she said shrilly. "The woman is mad!

How could I be healed when I am burned up with the disease?" Her brief animation gone she turned her face to the wall, and closed her eyes. "Leave me!" she gasped.

★ ★ SHE HEARD Hannah crossing the floor, and though she had bidden her go she longed for her to remain. Then she slipped out on the sea of half-consciousness. She was in a little gently swaying boat, going farther and farther from the shore. But this time the pain went with her. Her bed jolted and she opened her eyes with a smothered moan. Hannah had come back, and a man was with her. They were carrying her bed out of doors. They set it upon the pavement under the late sunlight. She looked about her wildly. Bethany was a small town, and quiet; but now the street seemed full of excited people running together, calling to one another. Looking along the street away from the sun, she saw that other beds holding sick persons had been set out at the border of the roadway. Some one passed her leading a blind man. A cripple hobbled by with the aid of two sticks. A woman brushed past carrying a wasted babe in her arms, and the mother's face was alight with a great joy. Tamar turned to look in the direction in which they were hastening. Some one had guided a crippled beggar to the road. He crouched almost in reach of her hand. He was such a horrible sight that her breath caught in disgust. His legs were withered away. His back was bowed so that he looked at the earth. He was in rags, and there were loathsome sores on his bare shoulders. She tried to turn away, but some horrid fascination held her. He saw her looking and gave her a distorted smile.

"We'll be well, we'll be well. I knew a man, a leper half eaten away, a youth just beginning life. There he is now, in the center of the crowd." He began to shout in a high singsong: "Thou son of David, have mercy on me! mercy on me!"

★ ★ SHE THOUGHT she must be delirious. Beyond her she saw a group of men in dusty robes. Some one was shouting, "I see! I see! Now thanks to Thee, thou prophet of the Eternal." There were other cries, a confusion of joyful sounds. As she stared, the group came opposite the cripple who had never ceased his chant, "Thou son of David, have mercy on me!" The group paused. Before Tamar's swimming eyes the miracle took place in a minute. The wasted legs grew full, the bent back straightened, the flesh of the shoulders grew smooth. The beggar was standing up. He was not shouting as some of the others did. His voice was a whisper as he said, "Thou son of David! *Thou Son of God!* I am healed!" His eyes were a prayer as they clung to the Healer.

And then the Man was standing over Tamar. She made no petition. She stared up into those eyes. He really paused only a minute beside her, but it seemed to her that time was limitless as she gazed into a depth of love and power. Then He spoke and every stir and murmur in the crowd ceased as the people strained toward Him. "Thy faith hath saved thee."

Then He was gone on His way to the house of Mary and Martha.

Tamar said in her soul, "I have touched power! I have touched power!" An unutterable peace flowed over her.

"Lady Tamar, get up, don't you know that you are healed?"

Hannah was tugging at her hand, Hannah with her face beaming with joy.

"Yes, of course I am healed." Tamar stood up. She looked at the rounded arm of health as she drew her robe about her. She turned toward her house.

★ ★ "HANNAH, will you come to me after a while. There are some things I want to talk about. But just

now I feel that I must be alone."

"And I," said Hannah, "will follow the Healer. Sometimes He teaches, just plain things about how to live so that life may be better. I heard Him once when He sat on the mountainside and taught a great crowd of people. He had been healing sick folk, as He is doing now, and afterward He sat down and taught. If He should do that today I want to hear."

Tamar closed her door and sat alone in her house. It was a little house but luxurious. Vergilius had given it to the woman he had loved, after she had fallen ill and wasted away so that he could not bear the sight of her any more. But she had no eyes now for the beauty about her. Her mind was in a turmoil. She was healed. What did it mean? What must she do? She could go back to the old life. She did not need to look into the polished mirror to know that her beauty had returned. She needed only to look down the length of her graceful body, to turn her slim white arm, to touch the hair that curled alive and glossy over her shoulders. She could go back. But she was not going. She did not yet know why. Her feeling of hate toward Vergilius was gone.

"After all, he was as kind as such a man could be," she reflected. "He gave me this house, and a slave to care for me. To be sure he brought me to this town so that he need never see me again. The slave ran away, so I was left alone in my helplessness. But Hannah came; I wonder why. I must ask her that. But there is one thing I must do. I did not even thank the Healer, though to be sure He knew what was in my heart of such wonder and gratitude that it stopped my voice. But I must show Him my thankfulness. Perhaps there is something I can do. I shall ask Him if there is anything He wants done. No matter how hard it might be I would use the rest of my life to serve Him. And I have my treasure. Oh, I can give Him a royal gift!"

★ ★ SHE WENT to the secret place in the wall where she had hidden her jewels when she first came. She poured out the treasures in her lap. There was a golden ring; she would give that to Hannah. But the pearl, the great flawless pearl, that was for the Healer! She turned it in her hand, joying for the first time in its perfection. It would be good enough for the Healer, even if He were what the healed cripple had called Him: Son of God. She was frightened at the thought. Surely a sinner such as she would perish if she came face to face with the Divinity. It comforted her to know that she had not seen wrath in those eyes into which she gazed so deeply. There was love there, she was sure.

It was dark when Hannah returned. Tamar was sitting in the dark. But Hannah lighted a cheerful lamp.

"He talked about the bread of heaven," said Hannah. "He said He was that bread. I begin to understand what He means when He says we must partake of Him. I am not a learned person, but I know He means we must think such thoughts and do such deeds as He does. And you, Lady Tamar; do you realize yet that you are healed?"

"Yes, I think I know. But you, Hannah, why did you minister to me when I was so sick and bad-tempered and ungrateful?"

"I can hardly tell why. You seemed so young and alone and forlorn. And as I told you, I heard the Master's teaching once, and since then there is mercy in my heart."

Tamar gave Hannah the ring, pressing it upon her when she would have refused. Then she went to bed to rest, though her eager, searching mind would hardly let her sleep.

★ ★ IN THE morning she made a careful toilet, and with the pearl safely wrapped in her bosom she made her way to the house of Lazarus. But the Master was gone.

He would keep the Passover in Jerusalem.

It was the gentle Mary who received Tamar, and now seeing the disappointment in her face, she bade her sit down.

"He will come again," she said. "He will stop on His way back to Galilee. You see we are friends, and He comes to rest here when He passes this way. I will send you word when He comes."

Tamar was drawn to Mary. She asked questions. What gift could one give the Master? Was there anything He needed? Would He care for a matchless jewel?

Mary thought He would not keep a jewel. He would sell it and use the money for the poor. To be sure, there was some talk that He would be king and restore the lost glories of Israel. Then He might use jewels for His crown. But just now; no, she was sure a jewel would not be the gift. He needed nothing. There was always money in the bag for the needs of the Master and His apostles. He had His own house in Capernaum, where His mother lived. He had a beautiful new seamless robe, woven by the hands of women who loved Him. Besides He could call down bread from heaven when He needed to. Had Tamar heard how He fed five thousand persons at one time?

Tamar had not heard, but she was not surprised when Mary told her the story.

"But I want to give Him a gift," she said, "a gift for Him alone, in gratitude for my healing."

"I'll tell you my secret," said Mary. "Some day I mean to give Him a gift for Himself alone. I shall buy costly spikenard and anoint Him. That is service due a king; and the perfume will fill all the house and cling to Him as He goes on His way. It is, I think, a symbol of the grace of His life. He gives it away, yet it is always His. You might do that too, for He is worthy of many anointings with the oil of kings."

"Would it be fitting that a sinful woman touch Him?" said Tamar, looking straight at Mary.

She was prepared to see the other woman rise in indignation, but Mary's friendly regard did not change.

"Certainly the most sinful may come into His presence. He says He came to save not the righteous but sinners. And you know that sins may be forgiven."

"I wonder if they may. My sins are many and heavy."

★ ★ SHE WENT home to ponder on what she had heard. Now that she could walk about the streets and linger with other women at the well in the cool of the evening before carrying her water jar home, she heard many other things. The woman whose dying babe had been healed brought him with her to the well, a brown, sturdy, smiling babe now. She was continually singing the praises of the Master. There were others who had felt His power, and some of them had heard Him when He taught the people. Tamar visited Hannah and asked her to tell all she remembered of the Sermon on the Mount, which she had heard before she came to Bethany.

"How He continues to give to us!" said Tamar. "Our whole life ought to be a gift to Him."

"Aye," said Hannah. "That is why I minister to the sick and lonely. I give that to Him." Again Tamar had something to ponder on. Before this she had thought of gifts in terms of jewels or gold or precious ointment such as Mary had suggested. Now she saw that one might give deeds, or words, perhaps even thoughts. She began to experiment timidly with what might be offered as a gift to the absent Master. She spoke gentle words where once she would have gibed. She did small kindnesses, but secretly; for Hannah had told her about not letting the left hand know what the right was doing.

She sold a jewel and bought an alabaster box of ointment which she kept against the day when He should

come to Bethany again. The pearl was hidden away. That was for His crown.

★ ★ AT LENGTH there came a day when the glad news ran through the town. The Master was coming. He would lodge in the house of Simon, the Pharisee, who had once been a leper. Tamar made ready. She bathed and dressed with care. Her robe was of white linen, and she wore no ornament. She took the box of ointment in her hands and went on her way to Simon's pretentious house. To the porter she said, "I have a gift for the Master." He admitted her without question. When she reached the door of the banquet hall she trembled so that she could hardly stand.

He was there. He reclined at the long table beside the master of the house. She looked again upon the serene brow, the sensitive lips, those eyes which had made her say, "I have touched power." Her tears were falling, she could not have told why. She advanced into the room and knelt beside the couch on which He reclined. She was afraid to touch Him. Then with dismay she saw that her tears were falling on His feet, feet that still bore the dust of the road. Simon had failed to offer water for his guests to wash their feet. She had a vision of those feet going to and fro in the land on errands of mercy. Giving! Giving! Giving! Her tears flowed the faster as she leaned over the holy feet. If some one would only offer a napkin now, she could wipe away the dust. But no one seemed to notice her, though Simon had given her a scornful glance as she came in. She drew her hair over her shoulder and with it began wiping the Master's feet with tender touches. The ointment! It would be refreshing. She took off the cover of the box and dropped the precious oil on the feet. No one could be unaware of her now, for the perfume filled the long room. The men were peering behind them to see her. She heard the

murmur of one of the apostles. "This *ointment* might have been sold for much, and given to the poor."

★ ★ THEN THE Master was speaking, and it was as if the world had hushed to listen, "Simon, I have somewhat to say unto thee." He then told the story of the two debtors, one of whom owed five hundred pence and the other fifty; and when they could not pay, the creditor forgave them both. "Which of them therefore will love him most?" said Simon, "He, I suppose, to whom he forgave the most." Then the Master turned to her, and she ceased to tremble and stood up beside Him.

"Seest thou this woman? I entered into thy house, thou gavest Me no water for My feet: but she hath washed My feet with her tears, and wiped them with her hair. My head with oil thou didst not anoint; but this woman hath anointed My feet. Her sins, which are many, are forgiven; for she loved much." Now He was speaking to her: "Thy sins are forgiven. Thy faith hath saved thee; go in peace."

She did not know how she got out of the house; she walked as if her feet were winged.

"Gifts, gifts!" she said. "I tried to give to Him and He gives back more royally. When He healed my burning body I longed to give to Him, but now He has healed my soul. The sins are all gone. I can feel it. I am as pure as a child. I am fit to be His handmaid. There is none like unto this second gift. Now I give all that I am and can do." Her thoughts fell back to the litany of her childhood.

"What shall I render unto the Lord for all His benefits toward me?"

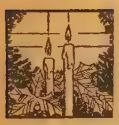
She prayed, "O God, bless my gifts and make them worthy of Thy Messiah."

She had heard the tale of angels singing when the child Jesus was born. It was true; for she heard the angels singing as she walked under the stars.

"MASTER, WHERE DWELLEST THOU?"

"The Son of man hath not where to lay his head," yet the Master was never homeless . . . Love always provided a home for Him, love as expressed by those who reflected the divine quality of their Father-God.

BY A. J. PEEL



DURING A period when many people have lost their homes or been seeking new ones, it is profitable to consider what is the spiritual idea of "home" in the light of revealed Truth. Few people need to be reminded that home is not an aggregation of material possessions housed in a building of wood, brick, or stone. Even the unenlightened intelligence recognizes this. No; home is an idea established on the principle of harmony, co-operation, unselfishness, forbearance, thoughtfulness, in one word, love. Where these qualities are manifested a two-room shack may be a real home. Where they are absent, the palace may be a prison, an abode of discordant conditions, loneliness, despair.

But even this thought, improved in comparison with the grossly material thought that would attempt to make a "home" of things, may fail to preserve for mankind the manifestation of home. We are informed in the Gospels concerning Jesus that "the Son of man hath not where to lay his head," yet the Master was never homeless. Love always provided a home for Him, love as expressed by those who reflected the divine quality of their Father-God. In a very literal sense "home," to Christ

Jesus, was "the abode of love." In the home of Martha and Mary He found the idea of home, and in other homes He was welcomed by those who loved Him.

The writer knows of a man who at one time lived with others in a house in which discordant conditions seemed to reign and clashes of purpose were continually evident, and who was forced to get down to real metaphysical work in order to discover how such a false sense of home might be eliminated from his consciousness. For months he worked on the idea that love had prepared a place for him, but the realization did not come. One day he was startled by the thought that during this time he had been claiming for himself alone the idea of home, eliminating other members of the household. He had told himself, "I can't live with these people; they are discontented, selfish, think only of what they have lost of material possessions, envious, grasping."

★ ★ BUT WITH this new revelation he became aware that before he could find his true home he must know that no one is without a home. Having made his decision to leave the family—partly dependent on him for the rent of the house in which they lived—the problem arose as to where the other members of the family were to live; in other words, they too had to make a demonstration of home. The man realized that it was not sufficient that he should make his own demonstration, regardless of what happened to the others, and he began to universalize his thought about home. He saw that the forces that had wrecked the true spiritual idea of home in that household would continue to deprive the other members of a home and that only a healing of false beliefs about existing conditions and one another on the part of the members could bring harmony and prosperity.

From that point he began to declare, not only for himself but for the other members of the household,

the omnipotence of love to uncover and heal the traits of character that had proved so discordant. It was not long before he saw the divine law working. His leaving necessitated a big sacrifice of material possessions on the part of the owner of the "home" in which he had lived for several years. To the owner of course it seemed as if she were losing everything, and her heart was filled with bitterness. She had a very strong sense of personal possessions and in her furniture, her books, her material treasures she had found her only satisfaction. But the enforced giving up of material belongings awoke her to what was true wealth, and though the way was very hard, she began to discern dimly her need of God. A marked humility began to soften her, and to the surprise of other members of the family she accepted what seemed best for the time being without murmuring. Another member of the family found a real home with congenial friends and, recognizing the operation of divine love in this experience, studied more earnestly and joyfully to know her true relationship to God.

★ ★ THE BREAKING UP of material beliefs often is hard, but this is the only way that some people can be inducted into their spiritual inheritance. When once the idea of home is founded on spiritual understanding, we enter into the "mansions" of "the Father's house" where we find God, all good.

"Master, where dwellest thou?" In divine consciousness. Man, where dwellest thou: in a house of things or in the consciousness of love?

Many people make the mistake of thinking that love and all other Christ qualities may be exercised on their behalf and in their interest merely by declaring the intellectual Truth about God and man. They fail to see that it is only as they express these qualities of God that the law of good is manifested in their own consciousness.

The world knows no more of God than it sees in the lives of Spirit-governed men and women. It is man, the true spiritual idea of God, that reveals Christ to the world and exercises dominion over all the earth: over all material, limited, false beliefs about business, family relationships, social conditions, and home.

Christ Mass

By Jeanne Gilbert Moore

The Christ is born! The Christ is born!
With voice, with timbrel, harp, and horn
Sound forth anew the Savior's birth,
To bring sweet peace throughout the earth!

The Christ is here! The Christ is here!
Let glad hearts join their accent clear;
Through deeds of loving-kindness done
Herald the presence of the One!

The Christ is all! The Christ is all!
Before Him low let all men fall,
Then rise to spread His Truth abroad,
Live followers of the living Lord!

THE POWER AND THE GLORY

There is only one thing God wants you to do: to recognize Him, to feel Him near. . . . To admit Him into every recess of your conscious being, into every act, enterprise, and endeavor, into every corner of your mind and heart. To unite yourself and your whole being with Him, trusting Him utterly for support and guidance.

BY DANA GATLIN

"For thine is the kingdom, and the power, and the glory, for ever."

These familiar words have become empty phrases to many of us. If we are worldly-minded, we are wont to deem them superstitious, impractical, useless. Even if we are "believers" eager to prove our connection with the mighty God, these words from Jesus' own prayer are apt to seem mystical, mysterious, pertaining to something detached from us, something strange and far away. Jesus said plainly, "The kingdom of God is within you," and He promised His followers that if they found this invisible kingdom within themselves all the "things" they desired would be added. But this instruction doesn't always help us. We can all ponder upon the tremendous, universal power that is God. What is more difficult is to identify our human self and everyday experiences with that power.

Jesus taught that "God is Spirit," the giver of life and of all that life holds and connotes. You can't see God, but neither can you see a current of electricity nor the life force within yourself that causes your heart to

beat. Even though you are an utter materialist, you cannot deny the existence of life and love and wisdom and power, for we see evidences of these about us all the time; and doubtless you wish that you yourself might find greater access to them. There is a way to do this, the Jesus Christ way! And right where you are is where it is to be found.

Jesus avowed that His mission was to teach human beings to live a fuller, richer, more successful life: "These things have I spoken unto you, that my joy may be in you, and *that* your joy may be made full." Jesus did not pray to God now and then, merely in emergencies, on specific occasions, or in some specified spot, nor did He address set phrases to a remote and mysterious deity. In every moment and deed of His life Jesus lived with a sense of inseparable union with the unseen, almighty presence: "I speak not from myself: but the Father abiding in me doeth His works."

★ ★ I IN HIM and He in me!—wherever I am, whatever I am doing! Most of us do not live intimately enough with God in the pursuance of our everyday tasks, hopes, and endeavors. Listen to the promises: "The kingdom of heaven is at hand." "*All* things are now ready!"

What is it you want from God, to become manifest in your life? More health, more happiness, more wisdom, more prosperity, more success? You want assurance, strength, guidance, do you not? Then take it! Say to yourself, "God is here, filling me, filling my life and my whole world, and I mean to have Him! I mean to be one with Him who is the essence of all good, with whom 'all things are possible.' Nothing external or adverse can stand against God! Not even my own weak, warring human thoughts; no seeming difficulties, no outer circumstances that disturb or jar!"

When you acknowledge to yourself that anything in

the world is too much for you, that certain conditions or people are the cause of your trouble, you weaken yourself in your own estimation and certainly weaken yourself in the estimation of the world. Much more important, you are denying the omnipotence of God and are shutting Him out of the only way in which He can help you.

★ ★ JESUS SAID that the kingdom of God is not "Lo, here! or, There!" but "within you": in the minds and hearts of men, in your heart and mine, the place where we perceive and partake of and radiate forth the power and glory of Spirit. God in the midst of me is mighty! here and now, wherever I am, undergoing whatever experience of life: mighty to fill me, to change and restore me, to develop the highest forces of my nature and if needful to change my nature, to make me stronger, wiser, and more capable than I was before, to use me, to guide me, to lead me into victorious, happy, and successful living.

We all want good. Usually we look to the outside for it, and anxiously plot and plan ways and means that will serve our interest. But this is not the sure way, the Jesus way. "Be not anxious for your life." "Your heavenly Father knoweth that ye have need of all these things." "Knock, and it will be opened to you." Even when we turn to God, eager to receive from Him in His way, we are apt to concentrate on the *method*. How is God going to work this out and bring it to pass? What steps does He want us to take, just what does He want us to do?

There is only one thing God wants you to do: to recognize Him, to feel Him near. To admit Him into every recess of your conscious being, into every act, enterprise, and endeavor, into every corner of your mind and heart. To unite yourself and your whole being with Him, trusting Him utterly for support and guidance. To incorporate yourself in Him, the great unseen Spirit with-

out which nothing is made manifest. To know He is here, in you, and in everything everywhere, desiring only to pour forth His illimitable good.

★ ★ IN EVERY phase and circumstance of our worldly experience we must be aware of the unseen but powerful presence. In our mind and heart we must behold Him, love Him, rely on Him. Our consciousness must be filled with Him: first innerly, then outwardly. Our whole consciousness must expand and quicken with the glad knowledge of the presence of God. When we really come to know God and to thrill to His quickening Spirit of life and love, our good has already come. Our attention no longer strains toward outer anxieties and frets and ills. A great peace comes upon us: we feel Him near, feel Him filling us: God cares, God knows how, God will guide us infallibly in everything we think and do. This peace in us is our own intimation, ever deepening and widening, that the almighty, over-all Spirit is working in us.

The consciousness of God's presence within you, of your union with His unseen but mighty presence, gives you augmented strength, courage, and purpose to meet the daily demands and vicissitudes of life. If you are in doubt, in perplexity, under stress, in any trouble, just try it! Simply toss these seeming ills aside, and begin to say to yourself—and feel—from the bottom of your heart:

God power right now is strengthening, helping, guiding, blessing me. God power is now flowing and finding expression through me. I have claimed it and taken it for my own. God power is now released in me, is changing that in me which needs to be changed, is bringing forth the highest forces within me. I expect strength from God power only; I rely utterly upon God power. God power is now in action in me—is acting now—to serve my needs and to fulfill my sincerest, highest desires. "I

speak not from myself: but the Father abiding in me doeth his works."

★ ★ RIGHT WHERE you are this power is to be found! You do not even have to strive for it; just keep expecting, glad and confident, thankful. Not your mere human power but the very power of God, mighty to augment your own, to build you up so that you may be better equipped to meet and master every human situation.

Your consciousness of God is something that you can carry with you everywhere you go. God never forsakes you; it is you who forsake God. What is it you most need and desire from life? Jesus said, "Seek ye first his kingdom, and his righteousness" (faith in the orderly outworking of good). And how do we find the kingdom? Why, by believing, by knowing it is there! Within yourself you have access to the full glory of God, to all that you can lay hold of! All the life and love and wisdom and power you can conceive of is invisibly waiting, ready to pour forth in you, to transform your mind and heart, your very nature, your whole being, your experience, your entire world. According to your consciousness of God, of His presence, His love, His willingness, His capability, and power, will be measured and defined for you your own "kingdom." You will know when you have found it by your increased sense of love, trust, guidance, and peace.

★ ★ JUST WHAT does God mean to you? You cannot ask this of yourself too many times. How high is He to you and how close? How mighty, and how bound into your very being with tenderest love? How merciful, how loving-hearted, how strong, how able, and how wise? Is your mind filled with anxieties, hardships, failure, criticism, mistrusts, suspicions? Then you have left small space indeed for your own heavenly kingdom. These unlovely entrants are not of God, from God, nor true of

God. To benefit from God you must choose Him and lay hold of Him. Any of us can make our own choice at any time. If we like our turmoils and failures we can continue to live with them. If we want something better we can make a change.

We keep ourselves blinded with too much human beholding. We are sick, out of a job, people are unjust or unkind to us, we are convinced that we are having a very hard time. We may try to pray, but it doesn't seem to help. For even in our prayers we keep our attention on our ills, straining for evidences of improvement. "Faith is . . . the evidence of things not seen." We keep looking outward for the answer without being utterly, unreservedly, steadfastly sure of God. We seem reluctant to concentrate on His divine goodness, and to let His great, loving Spirit fill and expand and uplift and impregnate our own spirit. We seem unable to feel Him dynamically, ineffably close, while we gladly, consistently, and confidently do our best in our outer occupations day by day, moment by moment. The answers will come! Don't doubt it! How? That is not for you to question. God's ways of manifesting His divine goodness are more numerous than the leaves in spring or the sands of the sea. God knows how to bring His good into visibility. Your business is to keep yourself an open channel for Him, to feel Him near, to give thanks and rejoice; to cease giving importance to the unlovely conditions that you don't desire; to behold God and to expect more from Him. Your business is to train your innermost self—whatever the outer conditions—into the feeling of being with God!

★ ★ GOD KNOWS how to strengthen, to develop, to guide, to improve; yes, how to alter and improve even the stubborn impulses of my own human heart. Straight from the heart of God—into my own heart! All that

God has is mine, unseen but in the very heart of me, according as I perceive, lay hold of, and become a part of His sublime goodness. My own heart, my whole being —yes, my whole world—is beautified, enriched, and blessed from this feeling of togetherness with Him. Nothing external can prevail against this supernal region of good. Nothing is comparable to this marvelous feeling, this transcendent union with "our Father" whereby I am augmented with His strength, His wisdom, His love. God in the midst of me—*in the midst of me*—is mighty! This is the place in which I am empowered to will and to do those earthly tasks and deeds which heretofore seemed difficult, impossible. This is the hidden, wonder-working spot of small improvements, and of miracles. This is the place in each one of us where God does His mighty works.

Not my mere human power but this power enhanced by His power. Not my limited, blurred human perspective but His undimmable sweep of vision. Not my human difficulties, entanglements, failures but His all-embracing, ever-present wisdom. Not my conflicts, temptations, dislikes, condemnations but His love: infinite, wider than the heavens, closer "than breathing, and nearer than hands and feet." Not my hardships, griefs, sorrows but His infolding Spirit of peace and joy, radiant as the morning sun and as accessible as the air we breathe. Not my heart, troubled, fearful, or diseased, but His heart manifest even in me and attuned to the glad, sure rhythm of the universal pulse. Not my hands, incapable, weak, or unwilling, but His hands made visible in my flesh, tireless and gifted with the very endowment of God. Not my ability, not my work, not my affairs, not my life—but His!

★ ★ REMEMBER THIS. According as you expect and consciously lay hold of, you set power in action. Do you

say, "I can't," "I don't see how," "I'm afraid"? Then you won't be helped by the waiting, ever-ready power of God. Within you you have that divine power! The power to bring forth divine good, to unite yourself with God power! You have the power to ignore evil and weakness, the power to forgive, the power to think and feel and live constructively, the power to spread happiness and well-being, the power to behold God working in your enterprises and in your fellow men, the power to do a distasteful job well, the power to find a job, the power to be healthy and dauntless and strong, the power to help and bless others.

"Thine is . . . the power, and the glory." It is in this uplifted, jubilant consciousness that you behold the kingdom of God. Not "Lo, here! There," but in the "secret place" within yourself, where you recognize your unseverable relationship with "our Father." "Thy kingdom come. Thy will be done, as in heaven, so on earth." It is from this marvelous inner beholding place in ourselves that the great, loving Spirit pours Himself forth, to change our misguided human thoughts, to upbuild our inner self to loftier stature, to bring forth peace and joy and success in us, to transmute our whole being, and to transform our entire world.

"As Thou keepest the stars in their courses, so shalt Thou guide our steps in perfect harmony, without clash or discord of any kind, if we but keep our trust in Thee. For we know Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee. We know that, if we acknowledge Thee in all our ways, Thou wilt direct our paths. For Thou art the God of Love, Giver of every good and perfect gift, and there is none beside Thee. Thou art omnipotent, omniscient, and omnipresent, in all, through all, and over all, the only God. And Thine is the Kingdom, and the Power, and the Glory, forever. Amen."

THE IMMORTAL CHRIST

It is the real man, the God being, the Christ, the spiritual being that each one is that is immortal . . . In Truth we understand that each one of us is a threefold being: spirit, soul, and body . . . We understand too that these three phases are a unit and should eternally function as such.

BY ARTHUR DUDLEY HALL

WE READ IN II Timothy 1:10 that Jesus Christ or Christ Jesus, as Paul uses the term, appeared as our Savior and brought to light through the gospel the idea of light and immortality.

What is "light" and what is "immortality"? Jesus teaches that "God is light, and in him is no darkness at all." To the Truth student God is the basic principle, the spiritual law of being. Truth students have come to recognize life, love, power, wisdom, substance, and intelligence or mind as phases or ideas of God. All these phases indicate goodness, and thus the student of Truth understands God to be the good itself.

As Truth students we also believe that there is only one God, only one good. Therefore we would say that our understanding is that the light, which is God, is the truth of the omnipresence of God, the good. Jesus also recognizes God as the "Father" or source of all and teaches very definitely that the "real man" is one with God: "I and the Father are one."

What is this real man? We believe that the real man is the Christ, the only begotten of the Father, the spiritual being of every one. We recognize it as the I AM of each one of us. Some persons may speak of it as their "higher self." In Truth it is God individualized as the "I"

that each one is: "I am the light of the world."

God is light. Christ is the Son of God, the perfect-man idea created by God (Divine Mind). Christ is the offspring, the individualization of God. Christ, then, is light. It is Christ that we understand to be the Light that has come into the world and that through its quickening guides, directs, every man that comes into the world.

Consequently we believe that this light which was brought into the world by Jesus Christ, through the gospel, is the light of Truth, spiritual illumination, that leads every one into all Truth and brings all Truth to his remembrance. This light reveals to us that the gospel is that good word, that word of God, the good: the Truth of the oneness of God and you, the real you.

This light reveals the truth that we are immortal Being. We are brought into this realization through the gospel, this good word. Jesus very definitely proved this truth, and those who are willing to accept the evidence He gave have no difficulty in believing that man is immortal and hence has no business giving outer manifestation of anything else.

★ ★ ACCORDING TO Webster's Dictionary, "immortal" means "not mortal; undying; everlasting; imperishable"; and gives the words "endless" and "deathless" as synonyms. Now, some one may say, "Do you mean to infer that we—men, women, and children—are immortal when people are dying every day and physical bodies are always undergoing various changes?"

We need to make a distinction between the real man and the apparent man that each one is. You will recall that Jesus spoke of Himself as both the Son of God and the Son of man in His remarks to the disciples: "Who do men say that the Son of man is?" Commenting upon the reply of Peter, "Thou art the Christ, the Son of the living God," He said that Peter was correct but that the answer

had been revealed to him by the Father, the indwelling Spirit.

It is the real man, the God being, the Christ, the spiritual being that each one is that is immortal and the character of the real man conforms perfectly to the various definitions of the word "immortal."

The apparent man, the so-called human, physical person, most certainly undergoes many changes both in his mind or consciousness and in his body. These changes however should not be adverse ones. A person's mind or consciousness should rather be so in accord with the spiritual law of his being that his body would be changed to the extent of its giving outer evidence of the perfectness of the life and substance out of which it is formed. Thus man would never experience the change that people call "death."

We certainly believe that Jesus abolished the belief of death through His realization of the spiritual truth of His being, which He so beautifully put into practice and made evident in His resurrection and Ascension. We believe too that He intended that you and I and every other disciple or follower of His teaching would learn to do the same thing. We have a big work ahead of us.

★ ★ LET US FOR the moment think of ourselves as both spiritual and physical or human. We understand that in reality both phases are truly one—Spirit. In Truth we understand that each one of us is a threefold being: spirit, soul, and body. We understand too that these three phases are a unit and should eternally function as such. There never should be a separation between any two phases of this trinity which each one is. Jesus perfectly demonstrated this; and it is for you and me to do likewise.

Perhaps the ordinary Christian has been taught that the spirit that is in him is immortal. Possibly some have considered the soul also to be immortal, for we have

heard Christians say that the soul never dies. It is however possible that many persons make no distinction between the spirit and the soul. If so, they are not considering themselves as a trinity of spirit, soul, and body. Very likely many too give no thought to the body as constituting the third phase of an immortal trinity.

Truth students understand and believe that every phase of the trinity of man is a phase of reality, of God—Spirit, or Mind, or life, as Jesus calls God. Because of this, the teaching of Paul in I Corinthians 15:50-54 is thoroughly understood by every one and has practical significance right here and now. Shall we quote Paul: "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and the mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory."

Ordinarily this passage is read at funeral services. It is often quoted in support of the belief that after a change called death everything that has seemed to be mortal, corruptible, and altogether bad will suddenly be changed so that from that time on all will be perfectly satisfactory.

★ ★ REMEMBER if you will that our Master Jesus Christ taught very explicitly that man need not experience death. He definitely said: "If a man keep my word, he shall never taste of death." Yes, of course there are many who think that this refers to what they choose to call a "second death," a death that they will never experience

after they have been freed from their present body. We believe that this was not the thought of Jesus.

In our belief, Jesus meant that right here and now we should conform to the spiritual law of our being and give perfect expression of the Truth, the gospel that life is omnipresence. Then this so called human, physical body—the third phase of the trinity—would never undergo the change called death.

If this teaching of Paul's refers only to those who go through the change called death and if one attains the ideal as exemplified by Jesus, then those who are true to the teaching of Jesus can never put on immortality, nor can the corruptible ever be changed into that which is incorruptible, nor can any one ever manifest his godhood.

How true it is, as Paul says, that flesh and blood cannot inherit the kingdom of God. Jesus definitely teaches that the kingdom of God or the kingdom of the heavens is within each one. Many, it would seem, have two heavens in their belief, one heaven within themselves, and the other to be reached through their dying. In this second heaven they anticipate being again with those who have preceded them in making the change called death. No, flesh and blood cannot enter into this inner and secret place of the Most High. This spiritual consciousness, this consciousness of one's godhood, cannot be entered so long as one remains in the consciousness of materiality—"flesh and blood." Things of the Spirit are spiritually discerned. Unless a person attains and maintains the consciousness of the allness of God as Spirit, as Mind, as life, as love, as power, as All-Good, he cannot possibly understand or discern himself to be a divine spiritual being, subject only to the spiritual law of Being and thus a being of immortality, wholly incorruptible, absolutely changeless, and eternal life itself.

★ ★ HOW ARE we to put on immortality and how is

the corruptible to become incorruptible right here and now? How is this going to be actually demonstrated in this present physical organism which we call the body?

Shall we take for granted that most of us have been brought up to believe that we are human beings and that our body is material and is composed of what may be called flesh and blood? Yes, of course that is what we call ourselves and our body. Perhaps we use the term for convenience, while in fact it is a great inconvenience; for through its use we are prevented from entering that consciousness of the spiritual Truth of Being, which we understand to be heaven or the kingdom of God and to realize that we are Spirit.

It is well perhaps to say that everything in the outer, including this body of ours, is the result of consciousness expressed through thought, word, and deed. The type of consciousness determines the character of the expression and this in turn is responsible for the outer result, the manifestation. All manifestations are brought about because of the universal law that like produces like. Consequently a consciousness built up of concepts pertaining to the material, the relative, the human, the mortal, the corruptible must in finding expression bring about results or forms that are consistent with itself.

The mortal must put on immortality. If a person has thought of himself as a human being with a flesh-and-blood body, if he has considered himself separate from the one life which is God, the source, it becomes necessary for him to change his point of view. He must repent. He must reform or remake his consciousness. This is what Paul speaks of as the "renewing of your mind" that transforms the body.

★ ★ IN MAKING this change in his consciousness the Truth student will begin to recognize himself as a child of God; yes, as a son of the living God—life, Spirit. He

will then begin to think of himself as an individualization of all that goes to make up the omnipresent good—God. He will recognize that all that is true of the Father, the source of his being, is true of the real man that he is. He will find himself being concerned with the Christ that he is and less and less interested in the apparent person that he is thought to be. In other words, he will begin to get out of the consciousness of himself as a mortal human being, out of the material consciousness of anything pertaining to him and enter into the consciousness of Truth, of the gospel, the light that has been revealed to all by Jesus Christ.

We have been traditionally taught that we are born in sin and in iniquity and are a bit tainted, if not entirely impure or corruptible. Let us again refer to Webster's Dictionary and note the meaning of the word "corruptible." We find that it means "capable of being corrupted." Corrupt means "changed from a sound to a putrid state; tainted." Synonyms are spoiled, vicious, debased, adulterated, depraved, unsound.

Just think of it! Isn't it too bad that people have considered themselves and others as representing the characteristics defined by the word "corrupt"? Let us put on incorruption. How? By recognizing ourselves in the light of Truth. By knowing that the Son of God that we are is absolute purity itself. We are life, and thus disease, impurity, any phase of adversity is not included in the life that each one is. Let us begin to see, to vision, to understand ourselves and others in the Light of God, with the eyes of God, in the understanding of God, the spiritual law that underlies the very reality and body that we are.

★ ★ PAUL SAYS that this transformation takes place in the twinkling of an eye, in a moment. Every one changes his consciousness from time to time. Sometimes it

seemingly takes a long while for a person to change his viewpoint. However it need not be that way. If we will, we can change our mind in an instant about anything. Let us do it as regards these material, mortal, adverse, impure thoughts about ourselves that we have built into our consciousness, thoughts about our life, our body, and our experiences. Let us not forget the fact that the changed consciousness produces a like change in the physical body and extends its influence into all the issues of life.

Not all of us will "sleep." That is a fact. In speaking of the decease of Lazarus Jesus refers to "sleep" as death. No, many are even now awakening from sleep or death concepts that they have held in consciousness and are giving evidence of this change through their well, strong, active bodies.

Instead of "sleeping" or dying many of us are *now* being changed; and changed "in the twinkling of an eye." We are coming into a consciousness of life, love, power, intelligence, wisdom, and substance. We are rapidly coming into the consciousness of our godhood and realizing the Truth of our absolute oneness with our Father-God. We are very much aware that through this consciousness of ourselves as the Christ, as a son of God, as the only begotten of the Father, we enjoy and give outer evidence of this kingdom of the heavens, the kingdom of God.

We are also rejoicing that right here and right now we are enjoying the incorruptible fruit of the uncorrupted tree, the consciousness of the perfectness of the one life of God that is individualized as the Spirit, the real, the God of every one of us. Thus "death is swallowed up in victory."

Know ye not that ye are a temple of God, and that *the Spirit of God dwelleth in you?*—PAUL

SPIRITUAL COURTESY
The Friend

PART THREE

BY NORMA KNIGHT JONES

SOME TIME ago I had as my guest an earnest woman who edits the "Personal Relations" page in a great national magazine. She was intensely sincere in her effort to help those who wrote to her. She was so eager to encourage and comfort them that she brought a huge bag of mail on her vacation trip; for the letters had poured in in such volume that it seemed that it was physically impossible for her to read them all during her busy season. So she allowed me the privilege of going over some of the letters. I was amazed at the wholesouled abandon with which people poured out their troubles to a stranger. They told the most intimate details, trusting of course to their anonymity. Some of them tore at my heartstrings with their obvious distress. Others were false and silly. Curiously enough, the sincerity of the writer always breathed through his letter. But my friend felt that every letter must be read lest one real appeal be lost.

After we had read many letters I asked her what in her vast experience with human problems she had found to be the most common misfortune; what phase of human relationship seemed to be the most difficult. To my surprise she answered seriously, "Friendship." Then she went on, "Fully two thirds of my mail concerns the matter of friendship. There are three problems that crop up like a Greek chorus in the human drama: the story of a broken friendship that has left one stranded and lonely, the loss of faith in a friend that has betrayed one, and the

problem of how to make friends. It is curious that people seem to have desperate difficulty in keeping friends, yet they do not want to live without them. I think we take friendship very seriously," she finished.

We do take our friendships seriously, because there is no more beautiful relation in human life than friendship. Friendship is the one free bond. Friends are not bound by blood ties, nor marriage vows, nor legal or civil force, though friendship may exist in any of these connections. It is bound neither by race or creed nor by age or condition. It is a strong free-flowing attraction between two persons.

Friendship is elective; it is accompanied by the privilege of choice. We choose our friends, though often we do not know why. In chemistry there are certain elements that are attracted to others, flowing into them and responding to them. Goethe says that "some elements meet like old friends, uniting without altering their own intrinsic quality."

Again some elements remain hostile to one another and no force can combine them. Sometimes the nature of chemical affinities may seem entirely dissimilar, yet they lay hold of each other and mutually affect each other. Friendship is rather like the elective affinity of chemistry. We choose a person, lay hold of him, affect him, and merge ourselves with him in a pact of friendship. Our natures too may seem essentially opposed, yet we are drawn to each other as to new element in our life. It is a curious and mysterious power that attracts us one to another.

Friendship is a mutual affection, a growth into another's trust and love, and because it is of necessity mutual it is more than ever distressing when one of the friends chooses to dissolve the bond. But it should be remembered that this bond of friendship depends on freedom for its very existence; it must be unshackled

and unfettered. Our friendships would continue to be strong and satisfying if we did not make so many demands upon them and weaken them by our own faulty human emotions. We seek to hold our friends, to keep them ours simply because of our deep possessive instinct. In many persons love is nine tenths possession. There seems to be something in the human heart that always seeks to possess that to which it is attracted, just as among the chemical elements. This is true even in the realm of friendship. Primarily this possessive instinct is based on fear; fear that our friend will leave us, adopt some other interest, find another friend more congenial. So we seek to imprison him in the tight compartment of our selfish affection.

There is always one law of friendship, hard perhaps but immutable. That is the law of independence of personality. "To be worthy of a great friendship we must be able to do without it." A friendship is worthy only when it unites in itself all the conditions of friendship, and one of these conditions is freedom. I want to be free in any relationship, just as you want to be free. That is the consequence of our belief that liberty is the life of the soul.

Only in Truth do we learn the perfect technique with which we may make friendship complete and lasting. If our friend has left us for other interests, bless him in his new attachment; free him that he may enter his new relationship enriched by our understanding and good will. Aristotle says, "Friendship seems to consist in loving more than being loved." Thus wherever our friend may wander our love follows, neither begging nor exacting tribute. If he returns we may welcome him back in order "that he may find within our heart his path well worn, where he may linger at his will."

The second problem posed in the letters was that of loss of faith in a friend who has betrayed our trust. In that pile of mail there were many complaints that faith

in mankind had been destroyed by the betrayal of a friend, that the writer's heart had been broken. But need one faulty bit of fabric damage the whole texture of our life? May we not cut it out, forget it, and weave a new pattern on our loom?

Many of these letters chorused, "To think he could have done this to me after all my devotion and generosity!" Nearly always it is the cry of self; self crying over its own hurt. Truth, all-wise and all-knowing, shows the reality. In Truth we know that we are not hurt. It is the one who has failed who is hurt. Our part is a blessing, a silent prayer, winging out to him in his misguided path. Here indeed may we practice what we know of Truth. Forget the seeming injustice of yesterday, bury it; it is dead with yesterday's shadows. Today is here now, beautiful, clear, and promising. Thank God that you have not failed in friendship and intrust to God's care the one who did.

Truth gives us the most amazing light on every human relation. It floods everything it touches. In Truth we learn how to be a friend. In its revealing illumination we realize that neither the devotion nor the generosity that we have given is the important thing, but the fact that we have looked upon another with the eyes of Spirit and found him "very good." I have seen my friend and must continue to see him as God sees him: "full of grace and truth." Even though he distress me and hurt me, that good is never lost. Somewhere, somehow that good will find him, renew, and nourish him. My only part is to hold that good in my thought of him.

Perhaps the most touching letters were from those forlorn souls who wanted friends, wanted to know how to make friends. "How can I make friends," they ask, in poignant revelation of the loneliness of the human soul. How we long to be loved! How we long to have friends! Is it because we have so few resources within

ourselves? Or is it that we have the old horror of the outcast, the one who does not belong? Perhaps it is something of both. Few of us are so rich in mental and spiritual fiber that we can stand alone. Yet that is the simple teaching of Truth. In Truth we can stand alone and say, "I am complete." Nothing more is needed than God, and never do we really stand alone. He is everywhere present. There need never be loneliness in the human heart, we need never cry out for companionship, for close, "nearer than hands and feet" is God, the Great Companion.

There is another beautiful advantage that accrues to the student of Truth. That is our deep appreciation of being physically alone. During those few arrested moments when human demands free us we can be in deep communion with Spirit. Such is the spiritual law that the love and peace that flows to us in those moments of silent meditation is the very channel through which our friends may find us. What we give out of that power of serenity and understanding is the essential ingredient of friendship.

We affect all whom we touch in some manner, be it ever so slight, and if our contact is a healing and comforting one, we draw to us those whom we touch. And the current of good released in that contact may grow into a joyous and beautiful friendship that enriches the whole life. When love is actuated by Spirit it knows no opposition, nothing can hold out against us. Goethe puts it wisely when he says, "Against great advantage in another there is no means of defending ourselves except love." Seeing from the Spirit, loving with the quality of divine love that sees only good, is a "great advantage."

There is one principle that solves all personal equations. It is spiritual courtesy, the courtesy habitually expressed that is impregnated with the desire for harmony. Spiritual courtesy is a divine alchemy. It takes the dross

of impure metal, the elements that have been dissipated, the slag of human imperfection and fuses them into the gold of spiritual perception. It is the only principle that can be used in contact with life if we desire life to unfold for us in all its glorious fruition.

It is only through spiritual courtesy that we may live in harmonious and enriching contact with people, especially with those near and dear to us. It is a curious paradox of human nature that often we show perfect courtesy to outsiders and vent our irritation on those we love. Courtesy should be habitual, springing from the very heart and poured on all whom we meet. Close human relationships as well as casual ones must be clothed in a garb of beauty and understanding. There are always many bare and stony places in life and only spiritual courtesy can render them fertile and fruitful.

In personal relationships there is occasion for the greatest inspiration and sympathy, there is the widest possible opportunity for service in blessing and helping others. Thus there is a need of respect, dignity, and love in our relations with all whose lives may touch ours. Toward those whom we choose for friends this flow of spiritual courtesy must be constant if our friendship with them is to be a permanent thing of such joy and harmony that, despite our faulty human impulses, it reacts in happiness to them and us.

Some one has said that today there is much society but little friendship. Perhaps we need more evidence of that inner light which sees all as good and all good as eternal. In our modern life of swift change we may feel that we do not have the time to devote to friendship, but we can hardly deny the longing of our heart for the understanding love of a friend. We must take time to be a friend, for in the final analysis this is the way to make friends.

Almost the whole of our life is spent in trying to

get along with others. We are in a vortex of souls, each like ourselves trying to wrest victory from life. Only on a basis of spiritual recognition of the infinite possibilities of all, only as we work out our relationships from spirit within, can we see that all life is an opportunity for the highest service. Every human contact is a challenge to our own living; friendship is a command to treat it not as a means but as an end to our spiritual growth.

Through being a good friend I become a good citizen. Through being a good citizen I become a good friend. Life grows and evolves, and no personal relationship is too small and unimportant to add to my growth. Therefore I shall endeavor to view all my personal relationships in the light of Spirit. Then and then only shall I grow in the way of Spirit.

(THE END)

THE STAR IN THE EAST

By Jessie Cameron Brown

The star leads to Christ:
Oh, follow it now!
The star leads to Christ:
Before it we bow!
The star leads to Christ:
In your heart He is now!

Sunday Lessons

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. A thorough study of the Unity Sunday lessons will repay any student. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10 UNITY SUBJECT—*Suggestions to the*
Dec. 6, 1936 *Overcomer.*

\+ + INTERNATIONAL SUBJECT—*Paul's Parting Counsels.*—I Tim. 6:6-16; II Tim. 4:16-18.

6. But godliness with contentment is great gain:
7. For we brought nothing into the world, for neither can we carry anything out;
8. But having food and covering we shall be therewith content.
9. But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition.
10. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.
11. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.
12. Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses.
13. I charge thee in the sight of God, who giveth life to all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession;
14. That thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ:
15. Which in its own times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords;
16. Who only hath immortality, dwelling in light unap-

proachable; whom no man hath seen, nor can see: to whom *be* honor and power eternal. Amen.

16. At my first defence no one took my part, but all forsook me: may it not be laid to their account.

17. But the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18. The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom *be* the glory for ever and ever. Amen.

GOLDEN TEXT—*I have fought the good fight, I have finished the course, I have kept the faith.*—II Tim. 4:7.

SILENT PRAYER—*I lay up for myself the treasures of mind and heart in order to possess that which is eternal.*

Those who take up the study of Truth to realize personal desires or gratify worldly ambition miss the chief point of the Christ teaching. A degree of material gain can be had in this way, but the chief gain from the study and practice of Truth is mental and spiritual.

In a material sense no one brings anything into the world or takes anything out. In no other sense is this true. Every one brings into the world his inheritance from God. The newborn child possesses spiritual assets: disposition, latent likes and dislikes, and the substructure of character. On these properties his life is built, first by those who have charge of him in childhood, and later by himself. Prenatal influences, in so far as they prepare the way for the child to develop his true nature with the least resistance from sense consciousness, are important. Godliness with contentment comes not without effort, but where the right foundation has first been laid the effort can be reduced to normal self-expression.

The wants of the natural man are legion, and in satisfying them he easily loses sight of all but externals. His elementary needs of food and clothing filled, he still

has much time left for activity and thought. To make wealth his goal sets him rigidly in the mold of externals and prevents him from rearing an enduring superstructure on a foundation of the character that he brought with him into the world. As character-building material the love of money cannot compare with the love of truth for its own sake. Instead of building, the love of money destroys.

Those who "imagine religion is a paying concern" have only to consider its attributes—righteousness, godliness, faith, love, patience, meekness—to convince themselves how richly it pays, and what dividends. Each one develops these attributes in himself, not openly but through secret effort. The less he says of his effort the more successful is it likely to be, and the less interrupted his development.

To "flee" foolish and hurtful lusts, including the love of money, one must pursue in positive fashion some higher desire that can be realized. There is no resting for long on laurels already won, for activity is the law of spiritual as well as physical life, and without it man's spirit droops and he lags behind in "the good fight of the faith," instead of keeping well to the front where he can overcome adverse conditions by coming to grips with them. Righteousness, godliness, faith, love, patience, meekness are all on the firing line of the Christ consciousness and must be made our own before we can "lay hold on the life eternal."

In rural districts the owners of threshing machinery move their equipment about from farm to farm at harvest time, threshing the grain as it ripens. The field that ripens earliest receives the first visitation from the harvesters, and so on in order. A foreman who should say, "This field is now ripe. Let us move our equipment at once to the unripened field yonder, so that we may not have to begin work for a while," would be considered

unfit for the work of directing the harvesting. Yet man sometimes postpones in much the same way the work of developing the spiritual qualities that yield as their harvest eternal life consciousness.

To "follow after righteousness" is not difficult except to the natural will. Pioneering is not necessary in that field. We have only to follow after the desire and the purpose to be true and to manifest Truth, as Abraham and the prophets did, and as Jesus Christ did and His followers have continued to do.

An adverse critic of Truth students once raised the question of their thoroughness, stating that not one of them, to her knowledge, applied Truth only to all his problems. "They get Truth in spots" was the wording of her criticism. Complete consecration and entire concentration are ideals difficult but not impossible to realize. With concentered desire and a dedicated will one can "keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ." The commandment enjoining righteousness, godliness, faith, love, patience, and meekness includes mind, body, and affairs. These high qualities are developed through meditation, prayer, and practice, above all through taking thought to express them when the occasion calls for them.

When we understand the law of thought action we forgive freely all who try to harm us, knowing that our first work is in our own consciousness rather than in ministry to others. We teach the Gentiles when we enlighten the old intellectual conception of life that we have held, quickening it into a living knowledge of the Christ life.

QUESTIONS

1. What is our chief gain in the study and application of Truth?
2. What do we bring into the world with us?
3. Are we under any obligation to increase our mental and spiritual heritage?

4. How do we "flee" the love of money and other foolish and hurtful desires?

5. Explain why we follow after righteousness instead of blazing new trails.

6. What is meant by teaching "the Gentiles"?

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Lesson 11 UNITY SUBJECT—*The Kingdom of Man.*

Dec. 13, 1936 INTERNATIONAL SUBJECT—*John's Vision on Patmos.*—Rev. 1:4-18.

4. John to the seven churches that are in Asia: Grace to you and peace, from him who is and who was and who is to come; and from the seven Spirits that are before his throne;

5. And from Jesus Christ, *who is* the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and loosed us from our sins by his blood;

6. And he made us *to be* a kingdom, *to be* priests unto his God and Father; to him *be* the glory and the dominion for ever and ever. Amen.

7. Behold, he cometh with the clouds; and every eye shall see him, and they that pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.

8. I am the Alpha and the Omega, saith the Lord God, who is and who was and who is to come, the Almighty.

9. I John, your brother and partaker with you in the tribulation and kingdom and patience *which are* in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus.

10. I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet

11. Saying, What thou seest, write in a book and send *it* to the seven churches: unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12. And I turned to see the voice that spake with me. And having turned I saw seven golden candlesticks;

13. And in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle.

14. And his head and his hair were white as white wool, *white* as snow; and his eyes were as a flame of fire;

15. And his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters.
16. And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength.
17. And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last,
18. And the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades.

GOLDEN TEXT—*Fear not; I am the first and the last, and the Living one.*—Rev. 1:17, 18.

SILENT PRAYER—*In the Christ Spirit I realize the kingdom of the* I AM *within me established in love and peace.*

Spiritual vision is possible only to those who attain an exalted state of mind and heart through meditation and prayer. Such vision may be vividly clear to the seer, but he is seldom able to impart to others what he sees, for the reason that spiritual things transcend the present limits of human speech. John's vision on Patmos is of this kind. He undertakes to describe a transcendent experience in relative terms; to make objective what was primarily subjective.What he saw while in the Spirit was "one like unto a son of man" or, according to Moffatt's version, *"One who resembled a human being,"* glorified beyond the power of all but spiritual consciousness to recognize as man; a symbol of divinity.

The redeemed body of the man Jesus is made manifest only to those who develop in themselves an aggregation of spiritual ideas (the church of Christ). This aggregation of ideas includes desire (Ephesus: constructive thought); substance (Smyrna: myrrh); intelligence (Pergamum: intellectual consciousness); zeal (Thyatira: the intense desire of the soul for the higher expressions of life); joy (Sardis: the riches of power); love (Philadel-

phia), and judgment (Laodicea). When we incorporate these ideas in consciousness and express them, we begin to realize our I AM dominion. Through the right use of the I AM the Christ Spirit makes of man a kingdom in which spiritual power rules.

Human consciousness may be likened to a church the purpose of which is to elevate and enlarge man's life by revealing to him the existence of a realm higher than the physical in which he exists externally. The church trains him to live "unto . . . God" through prayer, meditation, intuition, and other intangible but nonetheless real agencies of expression. "Behold, he cometh with the clouds": from the formless into the formed, from the invisible into the visible, from the higher into the lower, by a process of condensation (concentration) of thought into the precipitation of understanding and action.

To hear behind us "a great voice, as of a trumpet," when we are in the Spirit is nothing strange or mysterious. The voice behind us is the voice of history and individual experience trumpeting its combined message, that we may heed the lessons already set us and from them learn what is to be. Until men change the mind of the flesh for the mind of Christ, "that which hath been is that which shall be," and the man of understanding can always prophesy effect from cause.

The history of the race is written in the book of life. Individual experience is written in the body, the affairs, the consciousness, and the character of each individual man and woman. This writing is an index to our spiritual ideas (the seven churches).

Out of the light of spiritualized desire, transformed substance, quickened intelligence, zeal, joy, love, and judgment a new man emerges radiant with eternal life, his face transfigured by divine understanding until it surpasses the objective brightness of the sun. At the feet of this transcendent being the man of sense falls "as one

dead." Sense consciousness cannot endure the nearness or completeness of the Holy Spirit.

The Holy Spirit recalls man to himself by calming his fears. In the mind of Christ there is nothing to fear. Jesus had been in sense consciousness and had passed through all the stages of soul unfoldment, and He held the keys to the various mental states represented by death and hell (the grave). Having learned their nothingness, He declared Himself "the Living one . . . alive for evermore." Instead of contemplating the sufferings and death of Jesus, we should consider the power of the endless life He has revealed to us through His mastery of the Christ principle. As He overcame so can we. His life can be called forth in us. "In Christ shall all be made alive."

The apostle John represents love. The light that John saw wherever he looked (the seven golden candlesticks, the stars in the right hand of the Christ, the eyes like a flame of fire, the hair as white as snow) was the light of divine love irradiating all his thoughts and turning them into expressions of Truth and beauty.

> "Out of Zion, the perfection of beauty,
> God hath shined forth."

Zion represents spiritual consciousness, the kingdom that man seeks in order to realize his true self.

QUESTIONS

1. To whom is spiritual vision possible?
2. What do the seven churches mentioned in the text of this lesson represent?
3. "And he made us *to be* a kingdom." Explain this statement in metaphysical terms.
4. Why are clouds mentioned in connection with the coming of the Christ into man's consciousness?
5. What is the great voice as of a trumpet that is heard behind us, and why does it speak to us of the future?
6. Why did Jesus Christ say, in John's vision, "I have the keys of death and of Hades"?

Lesson 12 UNITY SUBJECT—*Divine Love.*

Dec. 20, 1936 INTERNATIONAL SUBJECT—*The Supreme Gift of Love.*—I John 4:7-19.

7. Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God.

8. He that loveth not knoweth not God; for God is love.

9. Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through him.

10. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

11. Beloved, if God so loved us, we also ought to love one another.

12. No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us:

13. Hereby we know that we abide in him and he in us, because he hath given us of his Spirit.

14. And we have beheld and bear witness that the Father hath sent the Son *to be* the Saviour of the world.

15. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God.

16. And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him.

17. Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world.

18. There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love.

19. We love, because he first loved us.

GOLDEN TEXT—

Glory to God in the highest,
And on earth peace among men in whom he is well pleased.

—Luke 2:14.

SILENT PRAYER—*Through loving others I learn to know God.*

Love is acknowledged to be the greatest thing in the world, the supreme gift of God to man. On first thought this might seem to mean that the greatest gift is to be loved. Actually man's greatest gift is the capacity to love others, the objective expression of the very power of God.

When Jesus told Nicodemus that he must be born again He sought to awaken in this ruler of the Jews the objective faculty of giving himself to others, by convincing him of the nature of God and of the Son of God. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." He who has wakened to divine love in his own heart and is actively expressing it is born anew. "Every one that loveth is begotten of God." Every one who has learned to love others has entered into eternal life here and now.

In the Gospel narrative John represents love and his brother James represents judgment or discernment. Judgment and love are closely connected in man's consciousness and must be developed together. The love that is separated from judgment is not divine love but partakes of sense consciousness, with the self as a background.

To love one another requires mutual good will, and this divine faculty is under man's control. He who thinks that love does not come forth from the heart in answer to man's word of command needs but to reflect that he can and does command good will whenever he so pleases. Continued good will leads to love. Holding another in mind against a mental background of good will results in our loving him. This background is the only permanent basis of peace, which is the atmosphere of love and trust.

In divine love there is no consciousness of effort, of undertaking to do as a task what we are convinced it is our duty to do. "Herein is love, not that we loved God, but that he loved us . . . We love, because he first

loved us." Without this initial infilling of divine love we should know nothing of that quality and feel no urge to express it. As it is, the desire to give out to others what we are conscious of having received in abundant measure is one of the first fruits of spiritual awakening in us. "If God so loved us, we also ought to love one another," not as a matter of duty but as a means of preserving divine balance and equilibrium.

Love is not a visible, tangible object, but an intangible power, a penetrating and permeating spirit. Neither is God a formed being or object. "No man hath beheld God at any time," for He is Spirit, and one beholds the fruits or effects of Spirit, not Spirit itself. Back of the effect is the invisible cause, the formless, indwelling power through and by virtue of which we live, move, and have our being. To become aware of the indwelling Spirit we have only to love one another. "God abideth in us" in that case, "and his love is perfected in us."

A solemn responsibility rests upon man as the agent chosen to perfect the love of God. God's love is perfect in its manifestation within man, but man alone can perfect its expression to others through him.

Proof that good will and love permeate our consciousness may be found in the spirit that animates our acts and thoughts. When we find it easier to love than to hate; when to express good will instead of ill will toward another whether present or absent comes easy to us; when we are ready to excuse another with the explanation "The spirit indeed is willing, but the flesh is weak" when he fails us, rather than condemn him; when we habitually look for the principle involved and set aside personal feeling and prejudice, then we know that "he hath given us of his Spirit."

When His Spirit becomes our Spirit through our making it our own in thought and act, we then "bear witness that the Father hath sent the Son *to be* the Saviour

of the world." When we express His Spirit imperfectly or spasmodically, interspersing it with the spirit of error and sense dominion, we not only fail to bear witness to the Son but crucify Him anew in our daily life.

The perfecting of love in our consciousness gives us strong confidence and faith in God as our present help under all circumstances. "In the day of judgment" when we reap seed sown long before and perhaps forgotten, we do not cry out that we are suffering unjustly or that our prayers are unanswered. Instead we have courage to bear whatever our word of faith does not immediately dissolve into nothingness, because we are convinced that "as he is, even so are we in this world." Our essence is spiritual and must endure, even as the Christ Spirit is "the same yesterday and to-day, yea and for ever." Without fear, impatience, or misunderstanding, but with love, faith, discernment, and good will "we love, because he first loved us." The child learns by doing as the Father does.

QUESTIONS

1. Define man's greatest gift.
2. How do we enter into eternal life?
3. What has good will to do with love?
4. Explain the relation between love and judgment.
5. How does God dwell in man?
6. Paul wrote, "I think that I also have the Spirit of God." How can we be sure on this point?

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Lesson 13
Dec. 27, 1936

UNITY SUBJECT—*Lessons in Man's Unfoldment.*

\+ + INTERNATIONAL SUBJECT—*Review: The Spread of Christianity in Southern Europe.*—Heb. 2:1-4; 11:32—12:2.

1. Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away *from them.*
2. For if the word spoken through angels proved stedfast,

and every transgression and disobedience received a just recompense of reward;

3. How shall we escape, if we neglect so great a salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard;

4. God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will.

32. And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets:

33. Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34. Quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens.

35. Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection:

36. And others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment:

37. They were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated

38. (Of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth.

39. And these all, having had witness borne to them through their faith, received not the promise,

40. God having provided some better thing concerning us, that apart from us they should not be made perfect.

1. Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which so easily doth beset us, and let us run with patience the race that is set before us,

2. Looking unto Jesus the author and perfecter of *our* faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.

GOLDEN TEXT—*The kingdom of the world is become* the kingdom *of our Lord, and of his Christ: and he shall reign for ever and ever.*—Rev. 11:15.

SILENT PRAYER—*I have faith in the power of the word to make the good manifest in me.*

The purpose of a review is to gather up the points made in preceding lessons and impress the main thought of each lesson on the mind of the student. In this way the lessons for the quarter are seen in their consecutive order and importance.

That which is remembered and used forms practical knowledge. To learn a thing only to forget it is a waste of time and a weakening of the thought powers of the student. To give earnest heed to what we have heard is to keep it in mind with careful attention. If we hear, as in Lesson 1, that "the will to be true to the principle of right thought and action must be present before one can speak the word of Truth with power," we can give heed by being true to the principle and keeping our thoughts and acts in line with Truth. Or we may accept the statement intellectually as true but fail to be guided by it, in which case we drift away from the instruction we have had and lose not only our grasp of Truth but the opportunity to learn concentration and spiritual thrift. To make no use of what we hear is prodigal waste.

Truth is unvarying in nature whether discerned through our thought processes ("spoken through angels"), discovered by our I AM power ("spoken through the Lord"), or corroborated by the external testimony of others in the same understanding (confirmed unto us by them that heard). When the law of Truth is kept its response is always the same. "God also bearing witness with them." Signs and wonders are the result of keeping the divine law.

The principles of Truth are simple and easily mastered. Diversity comes in the examples of their use. The stories of Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets are all illustrations of the working

of faith in the life of man. In like manner Lesson 2 gives a case of freedom from physical bondage demonstrated through prayer and praise. The power of the Christ resurrection is manifested in those who praise God and pray to Him in adverse as well as favorable circumstances.

Lesson 3 explains the finding of Truth in the secret place of the Most High or the deep inner consciousness of man, whence it must be called forth and given expression in order to set him free from willfulness and unreason.

Lesson 4 describes the nature of love as an attribute of eternal Spirit, and shows how one can prove whether or not one has the Christ love active in one's heart.

Temperance is a matter of self-control first in thinking and later in the physical realm. Lesson 5 calls attention to the basis of temperance in what is true, honorable, just, pure, lovely, and of good report. The overcomer wins through fearlessness and courage in the face of seeming defeat.

The whole armor of God is assembled and catalogued for the convenience of the student in Lesson 6, which has as its subject the sublimation of desire.

Why turmoil and strife should fill the heart of man, where love and peace are meant to hold permanent sway, is considered in Lesson 7. The expression of divine love is hindered by certain human limitations that man must overcome before he can lay claim to self-dominion. Only in the Christ consciousness does man find his strength sufficient to meet all the demands upon it.

Lesson 8 discusses the following of Truth under difficulties. As Paul was a prisoner in Rome although he had broken no provision of Roman law, so we are in partial bondage as long as we are under the dominance of intellect (Rome) to the exclusion of the impulses of the heart (Jerusalem). A certain measure of freedom

however is inseparable from intellect, and this is represented by the fact that Paul was granted certain privileges in Rome, such as living in his own hired house with only one soldier to guard him, and being allowed to see and teach all who came to him.

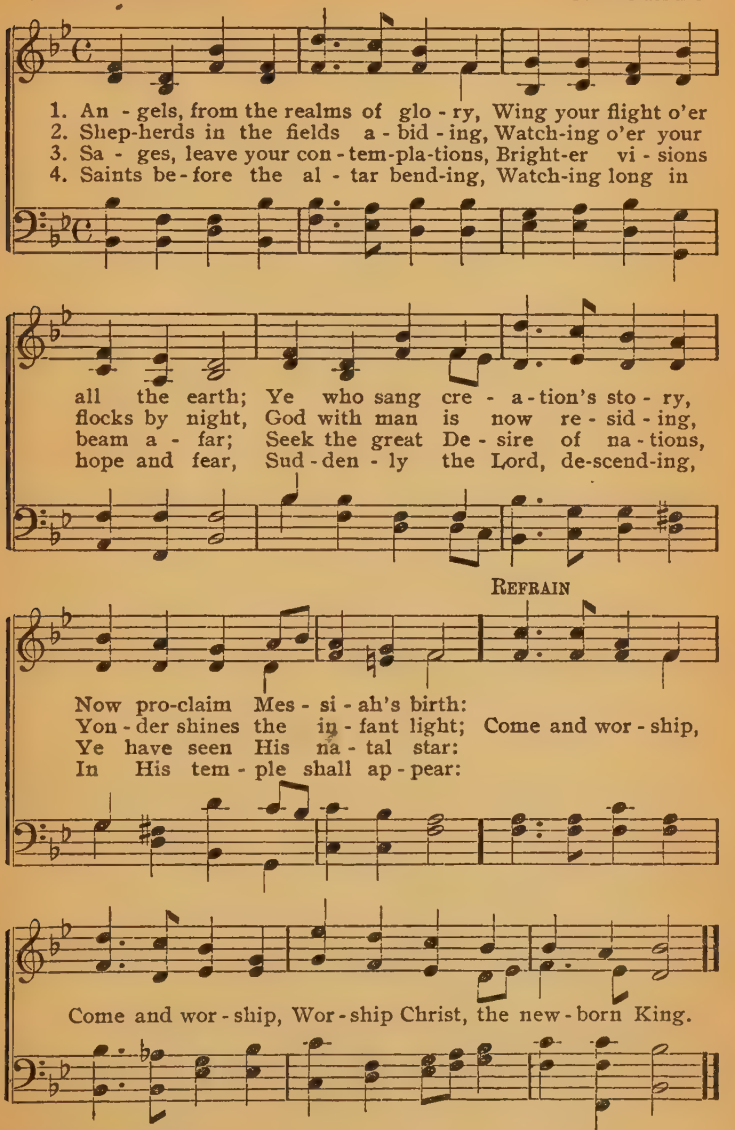
The use of one's influence as a fellow Christian and a teacher of Truth is the subject of Lesson 9. "Character teaches above our wills," and this unconscious influence is always at work among men. Conscious influence is another matter, and unless it is founded in unselfishness and disinterestedness it is rightly subjected to close scrutiny. To seek to lead men to follow the way of Truth is legitimate when it is done in love.

Examples of past performance and present effort are on every side as we look round us for encouragement in our task of expressing the Truth. This great "cloud of witnesses" goes before us day and night, a sure preventive of all sense of isolation in our race to reach the goal of the Christ Spirit. Stripping away nonessentials and fortifying ourselves with the patience that comes with faith in the infinite nature of God, we try to prove the principles on which life rests. Our undertaking prospers in direct ratio to the faithfulness with which we look to the I AM (the Christ), the principle of identity, as our enabling power.

We celebrate at this season not the birth of Jesus in the cradle or the manger of Bethlehem quite as much as the birth of Christ in our own soul—this birth of Christ in our own soul which reveals to us our divinity—the fact of our being which reveals to us that our Elder Brother was a glorious exemplar . . . that He was what He said He was, the Son of God. This Christ is being born in our heart today, and so we are realizing our own divinity. And until this birth takes place, all the celebrations of the birth of Jesus are merely ephemeral, superficial.—W. JOHN MURRAY

ANGELS, FROM THE REALMS OF GLORY

Words by
JAMES MONTGOMERY

Music by
HENRY SMART

1. An - gels, from the realms of glo - ry, Wing your flight o'er
2. Shep-herds in the fields a - bid - ing, Watch-ing o'er your
3. Sa - ges, leave your con - tem-pla-tions, Bright-er vi - sions
4. Saints be - fore the al - tar bend-ing, Watch-ing long in
all the earth; Ye who sang cre - a - tion's sto - ry,
flocks by night, God with man is now re - sid - ing,
beam a - far; Seek the great De - sire of na - tions,
hope and fear, Sud - den - ly the Lord, de-scend-ing,
REFRAIN
Now pro-claim Mes - si - ah's birth:
Yon - der shines the in - fant light; Come and wor - ship,
Ye have seen His na - tal star:
In His tem - ple shall ap - pear:
Come and wor - ship, Wor - ship Christ, the new - born King.

CHRISTMAS CATHEDRAL

By F. Ellenore Prince

Tall cathedral candles softly shine
Still as stars upon this night divine.

Flowers in altar vases, crimson flame,
Bow their heads at His most holy name:

White-robed choir boys singing "Silent Night"—
Kneeling throngs within the radiant light—

Evergreen and holly on the wall—
Dim and starlit arches over all.

But I only saw a tiny, baby head
Softly cradled in its manger bed:

Lips like crimson petals love-beguiled;
Eyes like candles glowing when He smiled.

Shepherds knelt, adoring at His birth,
Angel songs descended to the earth.

And I knelt to worship with them too;
Asked the Christ Child's blessing upon you!

Silent Unity

"BE STILL, AND KNOW THAT I AM GOD"

Divine justice and judgment are enthroned in me, and I know the way.

¶ The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

¶ Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

¶ Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

¶ Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

¶ We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address.

Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY, MO.
CABLE ADDRESS: UNITY, KANSAS CITY.

Health and Prosperity

That the Mind that designed the mighty universe must have planned for man, its leading citizen, a body in harmony with that universe, is good logic. This conclusion does not require inspiration but merely common reason.

The religions of every race have taught this perfection of body but have assumed that it was to be given to God's elect in some heavenly place after death. They have not thought it possible that the body of flesh with its many defects could be transformed into an ideal body. In consequence man has put the stamp of inferiority upon his body, and through the creative power of thought he has built into the race mind a consciousness of corruptible flesh, instead of the incorruptible substance of God-Mind.

This race thought of man's body as impure and perishable in time became so dense that no human thought could penetrate it. It was gradually consuming the little life left in human bodies and would have ended with their total destruction if it had not been for Jesus, who was incarnated as demonstrator of the immortality of man's body.

That the body of flesh had within it life elements that could be released and incorporated into a much finer body has always been beyond the comprehension of the sense mind, and it required a physical demonstration to convince men that it could be done. Jesus made that demonstration, and some of His immediate followers were convinced that the body with which He appeared to them after the crucifixion was the identical body that suffered on the cross. Thomas, for example, was allowed critically to examine that body for the marks and wounds of the cross, and he found them and was convinced.

But the majority evidently still doubted, and do so to this day. Not understanding that the body that Jesus oc-

cupied for the thirty-three years of His earthly incarnation could be transformed into an imperishable body, they have assumed that Jesus really died on the cross and went to heaven where God gave Him a glorious body. There is no foundation for this in the facts given in the New Testament.

"God is Spirit," said Jesus. "We are a temple of the living God," wrote Paul. Here are two statements by accepted authorities on fundamental Christian principles. If God is Spirit and He dwells in man's body, that body must have within it certain spiritual principles. Here modern science comes to the rescue of primitive Christianity, telling us that the atoms that compose the cells have within them electrical units, which can be released and change the whole character of the organism. Jesus had attained an understanding of the law that releases these electrical units, and He knew before the Crucifixion that He could thus make His body unkillable; which He did.

When Elohim God created man in His likeness, He imprinted upon man's supermind two body pictures; first, the picture of a natural body, and secondly, the picture of a spiritual body. In the primal cell He then inclosed the elements necessary to the building of both the natural and the spiritual body; that is, electricity on the inside and flesh on the outside. Then to man was given dominion and authority over these living atoms and cells out of which he must build mind and body. As God created man, His image and likeness, by the power of His word, so that image and likeness builds his body by the same power.

Our physical body is carried in our mind and it obediently reflects every mental attitude. When in the course of our evolution we discern that an all-wise Creator must have designed perfection for all His creation and we begin to affirm that perfection, then the transformation from the natural to the spiritual body begins, and it will continue until our body is wholly regenerated.

Jesus accomplished this body transformation and thus became the great teacher and example in regeneration for all who accept Him as guide and teacher.

Of course Jesus is far more than the Savior of our soul; because He shows us how to save our body from sickness and death. What we need is a practical understanding of the scientific facts underlying His life, His doctrine, and the immediate effect on us and our affairs.

That Jesus went to a problematical heaven in the skies, where He sits on a throne at the right hand of the Father, is an Oriental daydream. The fact is that He lives in the fourth dimension of space in our spiritual body and is accessible at all times to those who in their prayers and meditations raise their consciousness to His supermind radiation. Divest your mind of popular delusions. Read the Bible, especially the promises of Jesus to those who believe in Him, and you can arrive at no other conclusion than that He was about to raise man's consciousness to a place where He would be much more accessible and have greater power to assist than when in the body of flesh.

So we who believe that Jesus is here helping us to live as He lived are wholly within our rights when we proclaim perfection for our body and affairs, as we do in our Healing and Prosperity Thoughts for this month.

HEALING THOUGHT

Thy perfect plan of bodily perfection is now made manifest in me.

PROSPERITY THOUGHT

I delight to meditate on Thy Spirit of plenty, and I am prospered in all my ways.

Prayers Answered

These testimonials come from persons who have been healed by the power of Spirit, and are expressions of the writers' gratitude to God. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I WILL COME AND HEAL

■ ■ WHEN my husband wired to you for prayers for me, I was in the hospital ill with pneumonia. I began to improve rapidly, and I left the hospital so soon that my family and friends were amazed at my quick recovery; also my doctor and nurses. As I am on the road to recovery you may discontinue your prayers which so strengthen our faith and understanding of Truth. May God continue to bless you every one in your wonderful ministry. —*Mrs. W. C. S., Denison, Tex.*

■ ■ THE MOST wonderful healing I ever had was the result of your response to a telegram for prayers for blood poisoning in my hand. I was saved the loss of my thumb, which surgeons were going to remove. When I went to the hospital the morning after I wired you, the hand was so much better that the surgeon said it was a miracle and something altogether unusual in cases as bad as this. We bless you every one and thank God for His wonderful work.—*Mrs. J. D. M., Sieper, La.*

■ ■ WITH A heart filled with thanksgiving I am writing you a report regarding J—— T——. A week ago he was taken to the hospital in an apparently hopeless condition from pneumonia. The doctors and nurses did not expect him to live through the night. He was cold above the hips, and had no temperature but very bad respira-

tion. I telegraphed you at his mother's request and he began to respond at once. They had been prepared to give blood transfusions and oxygen but neither was necessary. He is at home again and doing well. We thank you and bless you.—*Mrs. W. A. K., Sacramento, Calif.*

■ ■ I WANT TO thank you for your prayers, and the dear little books without which I just could not get on, and the wonderful demonstrations I have. After being in a wheel chair for four and one-half years I can now walk. Truly God is good. I cannot tell you fully of my joy at feeling that I have that power of walking again; of the freedom I feel and the thankfulness that comes over me at this great miracle.—*H. R. F., New York City.*

■ ■ I AM GRATEFUL for your prayers and your letters. My health is wonderful. My foot is healed and my hearing in an infected ear has been restored. The hearing is perfect, and I am thankful for my healing. I bless Unity for everything it has done for thousands of people. I thank God and you again from a grateful heart.—*A. B., San Francisco, Calif.*

■ ■ SEVERAL weeks ago my grandson, a *Wee Wisdom* reader, was taken severely ill. The doctor diagnosed the case as tuberculosis and said he was afraid he could do little. I immediately wrote to you for prayers, and I prayed with you for hours every day, asking God to spare the boy's life. The third day after I sent the letter to Silent Unity the doctor said it was a miracle to see how the child improved. Every day he became better, and now he is able to be out and is almost entirely cured, thanks to God and to you, dear Unity friends. God bless you all for your wonderful work.—*Mrs. A. H. D., Cleveland, Ohio.*

■ ■ I KNOW that you will be glad to hear that I am in splendid health, that a threatened serious physical ailment (stomach ulcer) has practically disappeared, and that each

of the dear ones for whom I have been praying in my silent hours has had a special demonstration. I praise God and go forward in perfect faith.—*S. H., Eagle Bay, N. Y.*

★ ★ ★

FILLED WITH PLENTY

■ ■ YOUR LOVING reply to my letter was received a few days ago, and I must tell you that your prayers for me were successful. I have regular work for the first time since 1933. I am praying and thanking you for helping me. God bless you in your wonderful work.—*A. B., Chicago, Ill.*

■ ■ I AM HAPPY to tell you what your prayers have done for me. My husband has a much better position at a higher salary. How grateful I am for your prayers and blessing. God bless you.—*Mrs. M. A. H., Bay City, Mich.*

■ ■ TODAY I received your letter in reply to mine asking for prayers for our prosperity, and today my husband got employment. He answered our prayers. God be praised! I thank you for your help and for your kind, sweet letter. God bless Unity.—*Mrs. J. A. J., Atlanta, Ga.*

★ ★ ★

HE SHALL HAVE ABUNDANCE

■ ■ SINCE using the prosperity bank drill I have found courage and renewed faith, financial needs have been taken care of, and conditions are better. I praise God for His love and goodness, and I hope to help others as I have been helped.—*V. S., Los Angeles, Calif.*

■ ■ RECENTLY I sent for a prosperity bank. Last week my husband was called to work at employment in his old trade, from which he was laid off six years ago. He is receiving a larger salary than most men in the same line of work and by far the largest he has received since our marriage sixteen years ago. My heart is filled with

praise and rejoicing, and I thank God for Unity and its beautiful teachings. We have had many blessings since we became Unity students. God bless you.—*Mrs. E. M., Denver, Colo.*

■ ■ RECENTLY I sent for a prosperity bank and asked for your help in solving my financial problems. Since I have been using the bank drill several important money matters have adjusted themselves. I am very grateful for the help received, and I bless my offering as I send it. May it provide spiritual help for some one striving to see the light.—*J. M., Wilton, Conn.*

■ ■ THREE WEEKS' use of the prosperity bank drill brought me my first permanent position in nine years. You can well imagine my relief at not having to worry any longer. I am delighted and thank you and God bless you.—*A. M. D., Sydney, N. S. W., Australia.*

■ ■ I HAVE received many spiritual blessings during the past few weeks. Words cannot describe what Unity teaching has done for me and my family. After using the bank drill my husband received a position at a higher salary than he has had for five years. We also have more and better clothes than at any time during a number of years. We are healthy and happy, and all because of God's love. —*Mrs. J. T. V., Englewood, Colo.*

■ ■ SINCE using the prosperity bank drill I have received an increase in business, and last Monday was one of the biggest days in months. The consciousness of supply has been very real and other blessings in a spiritual way quite marked. I am very grateful.—*Mrs. M. M. C., Reedley, Calif.*

■ ■ SINCE using the prosperity bank drill I have had a raise in salary, besides many other blessings. Please send me another bank and God bless you for your wonderful work.—*Mrs. L. G. C., Cleveland, Ohio.*

MY HELP COMETH FROM JEHOVAH

■ ■ YOUR LITERATURE contains explanations of Biblical teachings that make my Bible and Christianity something alive and real to me in a sense that was not true before, although I have been studying and teaching Christian principles for some time as a layman. I mingle my desire with that of thousands who truly wish that your good work will reach into the lives of yet other thousands who need it. I believe that most of your friends are doing as my friends are doing who are acquainted with you and are being helped by you: passing on and around all the good that has come to them.—*R. A. G., Daytona Beach, Fla.*

★ ★ ★

FREE FROM CARE

■ ■ I ASKED you to pray with me that I might be enabled to stop drinking. I am most happy to state that this help has come, and I have stopped. This is all through the help of the Silent Unity prayers, and I was only able to achieve this help through the study of your teachings. I am very grateful.—*F. J., Chattanooga, Tenn.*

■ ■ THE STUDY of Unity has helped to take fear out of my life. Not only have I had that blessing, but it has changed my whole outlook. I am more than thankful to have been brought into Unity.—*S. B., Lexington, Ky.*

★ ★ ★

HEARKEN UNTO ME

■ ■ I WANT to express the gratitude that is in my heart for the help you so freely gave during a time when I was almost desperate. Some months ago my husband lost his position. As the months slipped by and his utmost efforts to get anything to do proved unavailing, fear clutched both our hearts. We couldn't eat, couldn't sleep. Every avenue of hope seemed closed. We became nervous,

irritable, and finally reached a place where it seemed that even our relatives and friends had no sympathy and no understanding of our problem and were plotting against us. What a destroying element fear can be in our lives! Under its deadly influence every phase of our affairs steadily went from bad to worse. A friend whom we went to visit in New Jersey showed me her Unity literature, and some of the poems took my eye. Poetry has always meant so much to me—more than music. I hunted out poems and read them—beautiful, inspiring words whose rhythm brought a sense of peace. My friend extracted a promise from me to write Silent Unity for prayers upon my return home. Thus we came back, my husband with a promise that he might find work in New Jersey during the summer, and I with two Unity magazines.

The subsequent unfolding of Truth in my life has been a wonderful thing to me. It was not easy to change our way of living and thinking, but your help was so freely and constantly given that our faith and courage were gradually renewed, and understanding and peace between my husband and myself. Thus the summer weeks and months passed, and then came fulfillment. My husband received his position in New Jersey and we found a home; and dear Silent Unity, your prayers were answered. My heart is overflowing with thanks to God and gratitude to you for your inspiring help and guidance. I am inclosing an offering with my blessing for each and all of you.—*E. B., Union, N. J.*

★ ★ ★

LOVE ONE ANOTHER

■ ■ I AM INCLOSING a love offering to Silent Unity for its wonderful help in connection with my recent letter. My home is much more peaceful and harmonious. My husband is rejoicing over a splendid increase in his business,

and he joins me in thanking and blessing you.—*Mrs. A. K., Cincinnati, Ohio.*

■ ■ SINCE I have put my faith in Unity and its teachings, my home is harmonious and peaceful and my peace of mind is wonderful. I pray with you daily.—*D. S., Pittsburgh, Pa.*

★ ★ ★

HE IS MY REFUGE

■ ■ SINCE I BEGAN to study the Unity teachings my life has been illumined in many wonderful ways. God is an ever-present help, and I am learning hourly to place my problems in His care. I am most grateful for your beautiful letters and prayers. There is no need for anxious moments or fears.—*I. D. F., Goree, Texas.*

★ ★ ★

UNTO US A CHILD

■ ■ I RECEIVED your last letter just an hour before my baby was born, and everything was just as you said it would be. All seeming difficulties seemed to melt away. I had very little discomfort and suffering, and my baby boy is healthy and beautiful. I am so grateful, and I feel that I can never repay you for your kindness and help. —*Mrs. H. A., Philadelphia, Pa.*

■ ■ NOT LONG ago I wrote to you for your prayers, as I was expecting a baby within a month. The letter and prayer that you sent me I read daily, and I prayed faithfully. I had had such a bad time when my two other children were born, but this baby was a marvelous demonstration of the power of prayer. I had only two severe pains, and when my baby arrived I was almost overcome with joy at the easy delivery. This was the first time I had really prayed for God's help, and to have such a wonderful demonstration of His power is almost unbelievable. Dear friends, I have new hope and wonderful

faith since this help came from God. May He bless you and your helpful work.—*Mrs. B. K., Scranton, Pa.*

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HIS TRUTH IS A SHIELD

■ ■ YOU MAY discontinue your prayers to rid my home of ants. They are completely gone, and I want to thank you for your prayers. I know that with God all things are possible.—*F. T., Philadelphia, Pa.*

■ ■ THIRTY days ago a badly flood-frightened young woman petitioned you for prayers during three of the most trying days this city has ever known! Our electricity, streetcar service, telephone service, and water were cut off and we were threatened with a food and a gas shortage within a few hours. I wrote to you, and as soon as I had placed the letter in the box up the street—even though I knew the very flood I was praying about would delay the letter's delivery!—I felt safer and more at peace. The next morning fresh water was trucked to our door and that afternoon the reservoir in our district resumed service. From then on things were much easier, and I am writing to you to express my heartfelt appreciation of your help. —*C. E. S., Pittsburgh, Pa.*

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FATHER, I THANK THEE

■ ■ I WANT to assure you that the Unity teachings have meant much to me in the past trying years. It is comforting and wonderful to know and feel that we can at all times have your prayers when our own efforts at demonstrating prove too feeble. God's blessings on you and your work.—*Mrs. E. A. K., Akron, Ohio.*

■ ■ I HAVE become more patient and sympathetic towards others since Unity came into my life. God bless you all.—*J. M. H., Boston, Mass.*

HELP

. . . from Silent Unity

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

> I have some friends who are interested in fortunetelling and who have great confidence in the seer to whom they go for advice and guidance. I am anxious about them, and wish you would tell me what you think of fortunetelling and how I may help my friends.—*Extract from letter answered by Silent Unity.*

Jesus Christ did not approve of fortunetelling, and we do not. The past is easier told than the future, for many can read the past from the mind of the person who is consulting them, but the future they create from their imagination. There might be rare exceptions to this, but we hold that each person should go direct within, to his own spirit of wisdom and good judgment, of mercy and of love, to obtain guidance for his life. Why should he go to another? If a person is told something upsetting, then he has to work to clear his mind of the suggestion that upset him. Give no nourishment to any negative idea, but deny it and affirm the omnipresence of God. The angel of His presence guides and guards us. God's indwelling Spirit is the Christ or Lord of each being; it is the higher self. We see you free from bondage to fear, trusting in the constant protection of His presence through your acceptance and faith.

Pray for your friends, bless them through the Christ in you, help them if they wish to be helped in the way of literature, but do not be anxious about them. Anxiety

does not help you or them. Surrender their problems to the Father and to the Christ in them, knowing that victory is assured and that sometimes experience leads to understanding and power.

★ ★ ★

What is your explanation of the "Devil"? How long do you pray for a person and do you ever lose a case?—*Question answered by Silent Unity.*

One way of explaining the "devil" is to look upon him as any negative or harmful thought, such as fear or unbelief, that keeps you from enjoying your divine heritage of health, freedom, joy, peace, and all good. The Devil is anything that stands between you and your highest good. It is some form of error.

Your name remains on our healing list for thirty days unless you write to us asking us to discontinue our ministry before the end of that time. Before the thirty days are up you can send us a request to continue, with a report of your progress, and by repeating this request and report every thirty days, you are assured of our ministry indefinitely. We pray with those who call upon us as long as they desire our help. We would not say that we have "lost a case" or won one, for the Father doeth His healing work. We are a channel for the declaring of "the word of Truth" so that others may come into the light of God's good will toward His children. We do not give advice concerning what a person should do or should not do, but we pray for him that he may decide rightly through his own God-given intelligence.

God has not given you the spirit of fear, but of power and of love and of a sound mind. Put away all worry and anxiety, and rest in peace and love. We are praying with you that you may be quickened, illumined, healed,

strengthened, and blessed! Speak to the intelligent life within you, calling upon it in the name of Jesus Christ to renew you and heal you completely! Healing is not limited to churches and particular classes of persons. Healing is God's gift to all who will receive through faith and through understanding also.

★ ★ ★

> I asked your help that I might buy this place to use as a convalescent and Truth home, but I haven't been able to raise the money. I have accepted a position for the winter to earn what I can toward buying this property. If I can't buy it soon, I won't be able to take the position, and I will have to move, and I have no place to go. Please tell me what to do.—*Extract from letter answered by Silent Unity.*

God, who planned the universe and sustains it in order and beauty, has a plan of life and service for you. He has given you certain aspirations and capabilities to use in His work of creating heaven on earth. Trust Him and pray to Him quietly that He may direct you. We know you will "see the salvation of the Lord."

Be willing to follow God's guidance, even though the way may not be the one you would choose. It may be that you are not yet ready spiritually or materially to carry out successfully the plan you have for a Truth and convalescent home, or it may be that God has an even greater mission for you in the service of humanity. If the way does not open easily and harmoniously for you to keep the house, then go on with your teaching work with a light heart and a determination to do lovingly and well the work that is open to you. As you serve, new fields of good will open to you and you will know that you are working with and for God in your own appointed place.

The Purpose of Unity

• • UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received.

Through its Field Department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct, and authorizes the establishing of Unity classes and centers.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

Shop windows gay, the hurrying crowds,
The mailman with his bulging pack,
Mysterious things on closet shelves,
And whispers right behind one's back—
All these are signs of Christmas!

AND for further evidence just glance through the December number of the Unity periodicals. With *Unity* magazine in your hand of course you already have Christmas in your heart, but let's see what is to be found in the others.

AS you open *Progress* the first thing to greet you is Silent Unity's Christmas message "God Is Blessing You Now," in which the true spirit of giving is emphasized. On the opposite page is a lovely prose poem, "The Journey," by Theodosia Smith, in which the birth of the Christ is portrayed from His mother's point of view. Another interesting feature is the interview with Francis Lederer, an actor who is exceptionally successful in his work but whose career is secondary to his interest in spiritual development.

AS one Christmas follows close upon another, do you sometimes feel that you are growing old too fast? Do not be disturbed by the passing of time. Physical scientists have discovered that from the standpoint of mental power age is no handicap but rather a rich asset. Read "How Old Is Your Mind?" by A. J. Peel, in *Good Business* magazine.

MANY people feel that Christmas has been robbed of its sacred meaning because of having become so thoroughly

commercialized. To offset this idea read "The Christmas Spirit," by Frances W. Foulks, in a December issue of *Weekly Unity*. It is a testimony to the inexhaustible love and good will that characterizes the Christmas season. In another issue of *Weekly Unity* Zelia M. Walters writes on "Something to Give." Mrs. Walters believes that giving is not concerned with money so much as with service, and she writes of a woman who had no money for gifts but who dedicated herself and her time to the cause of giving. This woman was amazed at the many opportunities for real service that came her way.

THOUGHTS of Christmas invariably bring to mind the children and their interests, so let's look through *Wee Wisdom* magazine. Everything in it speaks the language of Christmas—the cover, the song, the poems, the directions for making Christmas candies, the stories. One of the best of the stories is "Mary Lou's Gift," by Minola Maddy. This story will not only interest boys and girls but teach them a lesson in real giving. You'll find that all the *Wee Wisdom* stories bring out points that are of value as character builders.

CHRISTMAS will mean much or little to you according to the spirit in which you meet it. Begin now to prepare for it in a spiritual way by reading and studying the daily page lessons in *Unity Daily Word*. Let each lesson become a part of your consciousness, and Christmas will be to you a season of great spiritual uplift. Incidentally the December number carries an article called "Benediction," which contains a blessing not only for Christmas but for all the year to follow.

WORD FROM INDIA

From Bangalore, India, comes this thank-you letter to Silent-70, the missionary department of Unity School:

"Our institution has deputed to me the very pleasant duty of conveying to you its intense feelings of gratitude for sending the Unity publications free of cost. It fervently hopes that the same generosity will continue for long years to follow with a view to enable India to look into the great work that America is evincing in matters of public and religious interest.

"In this connection I take the opportunity of warmly wishing you a very grand Christmas and a bright and prosperous new year. May our Lord's bountiful blessings ever be on your endeavors so as to broadcast your holy message of Truth through the medium of your interesting magazines."

Letters like this one encourage Silent-70 in its work of distributing Unity literature, free of charge, where it is needed and appreciated. Love offerings from our friends make this good work possible.

HALF AN HOUR A DAY

It is said that a half hour's study each day for four years will give one a liberal education. Imagine then what heights you can reach by devoting the same amount of time to the study of Truth. Are you willing to try it and see what the results will be?

Unity School conducts a correspondence course for those who wish to take up the study of Truth in a systematic way. By this plan you can stay right in your own

home and learn the fundamentals of Truth thoroughly and unhurriedly. Here is what a student says about this course:

"I am thankful for your guidance and help, and I wish to continue to study under your supervision. I spent five years in the university and since graduation I have read and studied, but this course has done me more real good than all the difficult, intensive work that I have ever done."

If you feel that you want to know more about this home study plan and what it offers, write for a descriptive folder. Address a card to the Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

A HAPPY MEMBER

"Please send my friend a subscription for *Weekly Unity.* She has read several of my copies, and she thinks *Weekly Unity* is one of the most wonderful little magazines that she has ever read. I am more than thankful that I know Unity, and I am glad I belong to the Help-One-A-Month Club."

Members of this club pledge themselves once a month to send to some person a subscription for a Unity periodical. Multiply by twelve the good results of sending one gift subscription and you can imagine what a wealth of blessings a year will bring forth. Perhaps you would like to join the club and share in this good work. There are no dues. Just indicate on a card your desire to become a member, and choose *Unity* or any other Unity periodical as your first gift subscription to a friend. Address your card to the Help-One-A-Month Club, 917 Tracy, Kansas City, Mo.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet Price (LT) Massey bldg

ARKANSAS

Little Rock—M. Wayman, Unity, 809 W 15th

CALIFORNIA

Alameda—Alice Hopkins (LT) Unity Cl, 1300 Grand
Berkeley—Susanna Scott (LT) 2535 College
Eagle Rock—Gertrude Hall (LT) Unity, 2122½ Colorado
Beverly Hills—Ruth Rae, Unity, 371 N Bedford
Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, Meta Cen, 1420 Kenneth
Hollywood—Rose Schneider (LT) Unity Studio, 1217 N St Andrews
Inglewood—Maude Galpin, Unity, Queen & Commercial
Ione—Hazel Merriweather, Unity Cen
Long Beach—L. Newman, Unity, 432 Locust
Los Angeles—Emma Luke, Unity Temple, 2120 S Union; Alfred Williams, Unity Assb, 233 S Broadway; Nannie B. Highnote, Unity Cl, 1532 Wilshire
Oakland—Rose Emery, Unity Cen, Ebell Club bldg; F. E. Andrews, Unity Cen, 5365 Bond
Pasadena—L. Stack, Unity, 11 N Oak Knoll
Richmond—Beulah Tiller, Unity, 146 2d
Riverside—K. Sweaney (LT) Unity, 3566 6th
Sacramento—Naomi Anderson, Unity Cen, Odd Fellows' Hall
Santa Ana—L. Newman, Unity Soc, Commercial bldg
San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead
San Francisco—Robert Hulbert, Unity Temple, 126 Post; Marie Handly, 735 Taylor
Santa Cruz—Mary and Roseline Higgins, Universal Truth Cen, 151 Garfield
Santa Monica—Mr. and Mrs. L. L. Hill, Unity Cen, 528 Arizona
Stockton—H. Batson, Unity, 322 N Center
Van Nuys—M. Hider, Unity, 14123 Gilmore
Whittier—L. Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity Cen, DeGraff bldg
Denver—Ethel Burkle, Temple of Prac Chr, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LT) Unity, 1151 Chapel
Hartford—Harriet Gilbert (LT) Unity, 926 Main

DISTRICT OF COLUMBIA

Washington—Margaret Feldt, Unity, New Colonial hotel

FLORIDA

Jacksonville—H. Miscally, Unity, 725 Hogan
Orlando—Ocoa Moore, Unity, 409 S Orange
St Petersburg—J. W. Young, Unity, 646 5th ave S
Tampa—Laura Hyer and Louise Ramey, 1st Unity Soc, De Soto hotel

GEORGIA

Atlanta—Hazel Risk (LT) Unity, 74 Pryor N E

ILLINOIS

Chicago—W. and Ann Hoschouer, Unity Fellowship, 25 E Jackson; Nellie McCollum, 1st Unity Soc, 159 N State; Edith Reynolds, (LT) Unity Truth Home, 116 S Michigan
Decatur—Mabel Daughtry, Unity, Woman's club
Moline—G. Richardson, Unity, Le Claire hotel
Peoria—Mrs. G. Arrowsmith (LT) Unity, 503 E Maywood
Rockford—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT) Unity, 1230 Grant
Springfield—Mary Meek (LT) Unity, 509 S 6th

INDIANA

Indianapolis—Murrel Powell, Unity, Century bldg

IOWA

Cedar Rapids—G. Richardson, Unity Cen, 728 4th ave S E
Des Moines—B. Stitt, Unity, 42 & Rollins
Sioux City—Elizabeth McClaughry, Unity Cen, Martin hotel
Waterloo—G. Richardson, Lafayette bldg

KANSAS

Topeka—H. Pfouts, Unity, Jayhawk hotel

KENTUCKY

Louisville—Georgiana West, Unity, 1322 4th; Theresa Rehm, 2111 Eastern Pkwy; Maebel Carrell (LT) Unity, 1322 S 4th; Julie Lilly (LT) Broadway Unity Cen, Breslin bldg

LOUISIANA

New Orleans—Eloie Echlin, Unity, 823 Perdido; Mrs. E. Norton White (LT) Unity, 604 Canal

MARYLAND

Baltimore—E. Roy Feldt (LT) Unity, Rennert hotel

MASSACHUSETTS

Boston—Arthur Hall, Unity, 25 Huntington
Cambridge—E. Titus (LT) Unity, 881 Mass

MICHIGAN

Detroit—I. Gregg, Unity, Maccabees bldg
Grand Rapids—I. Bailey, Unity, 61 Sheldon
Kalamazoo—A. Moffett, Unity, 209 W Dutton
Lansing—Harvey and Ida Best, Unity Cl, Olds hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity Cen, 1108 Nicollet

MISSOURI

Carthage—Maude Wilson (LT) Unity, 306 W Chestnut
Kansas City—Charles and Cora Fillmore, Unity School; Francis J. Gable, Editor Unity School; Ida Palmer, S S Unity Cen, Jewell bldg; Ernest C. Wilson, Unity Soc, 913 Tracy
Lees Summit—Richard Lynch, Unity Farm
St. Joseph—Rex Morgan, Unity, 12th & Felix
St. Louis—Fred and Hilda Eilers, S S Unity Cen, 6100 S Grand; Elsie Abbott, Unity Soc, Dorr & Zellar auditorium

MONTANA

Billings—M. Wessel, Unity, Northern hotel
Bozeman—M. Wessel, Unity, Baxter hotel
Butte—M. Wessel, Unity Cen, Y M C A
Great Falls—V. Huhn, Unity, Dunn blk
Livingston—M. Wessel, Unity, Elks' hall

NEBRASKA

Omaha—Mabel Schopf, Unity, Electric bldg
Scottsbluff—Nora Elliott (LT) Unity, 2026 Ave C

NEW JERSEY

Cranford—E. Berry, Unity, Hampton hall
Montclair—Gladys Stevenson (LT) Unity, 33 Gates
Newark—E. Berry, Unity, Berwick hotel

NEW MEXICO

Raton—C. Schleifer (LT) Unity, 323 S 4th

NEW YORK

Brooklyn—Ella Pomeroy, Unity, 3 Albee sq; Betsy Van Allen (LT) Unity, 3 Albee sq
Buffalo—A. Brown, Unity, 1372 Hertel; Ella Richards, Unity, 414 Delaware
Freeport—Marion Rodgers (LT) Unity, 15 Sunrise
Jamaica—Ella Pomeroy, Unity, 89-39 163d
Rochester—Louis E. and Ethel Meyer, Unity, Taylor bldg; Raymond Barker (LT) Unity, Hotel Seneca
Schenectady—Marcellene Burbridge, Unity Soc, 1029 University
White Plains—Octavie Martial (LT) Unity, Roger Smith hotel

OHIO

Akron—Jessie Maloney, Unity, 34 High
Canton—Jessie Maloney, Unity, 203 6th st N W
Cincinnati—Mary Langenheim, Unity, 26 E 6th; Effie Smith, Oakley Unity, 3041 Madison; Millie Leslie (LT) Unity, 26 E 6th
Columbus—G. January, Unity, 80 W Starr
Dayton—E. Crouch, Unity, Fine Arts bldg
Hamilton—Louise Tahse, Unity, 117 Ross; Mr. and Mrs. H. G. Gillespie (LT) Unity, 117 Ross
Marion—Fannye Treaster (LT) Unity, City library
Toledo—Beatrice Whipps (LT) Unity, Richardson bldg
Warren—Everett St. John (LT) Unity, 236 Franklin S W

OKLAHOMA

Tulsa—Grace Kehrer (LT) Unity, 1352 E 17th Place

OREGON

Portland—M. Lance, Unity, 811 N W 20th

PENNSYLVANIA

Pittsburgh—Earl and Martha Anthony, Unity, Century bldg

TENNESSEE

Memphis—E. Chester, Unity, Hotel Chisca
Nashville—M. Turner, Unity, 2000 W End

TEXAS

Amarillo—E. Lane (LT) Unity, 1500 Taylor; M. Neudigate (LT) Unity, 609 Madison
Austin—Ruth Mims, Unity, Driskill hotel
Dallas—Minerva Hursey, Unity, Allen bldg
El Paso—B. Forbes, Unity, 305 E Franklin
Fort Worth—Nell Truesdell, Unity, Dan Waggoner bldg
Houston—L. Brass, Unity, Milam bldg
San Antonio—M. Myles, Unity, Maverick bldg

WASHINGTON

Bremerton—E. Key (LT) Unity, Enetai Inn
Seattle—Paul and Lillyan Rigby, Unity Cen, 1905½ 3d
Yakima—C. Scott, Unity, Wilson bldg; B. Scott (LT) Unity, Wilson bldg

WISCONSIN

Milwaukee—Guy Mallon, Unity, 3112 W Highland

CANADA

Edmonton—A. Popple, Unity, Empire blk
Winnipeg—E. Bowyer, Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Lukes Chambers, Bold Place
London—Parker Drake (LT) British Unity, 36-37 Upper Thames; Ruth Hacking (LT) Unity Soc, 2 Earl's Court Gardens S W 5
Wirral—Dora Johnson, Unity Cen, "Glendor" Mount Road Upton

SCOTLAND

Edinburgh—M. Hume, Unity, 30 York Place; Mr. and Mrs. R. W. Handyside (LT) Prac Chris Cen, 16 Royal Terrace

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UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES:

ARIZONA

Phoenix—Truth Cen, 372 N 2d ave

CALIFORNIA

Bakersfield—Unity Cen, Southern hotel
Berkeley—Christian Meta, 1176 Colusa
Burlingame—Meta Cen, 209 Park
Fresno—Unity Cen, 15 N Fulton
Hollywood—Truth Cen, 1643 N Cherokee

La Jolla—C. L. Thomas, 8004 Girard
Los Angeles—Christian Unity, 611 S Kingsley Drive; Unity Cen, 815 S Hill; Church of Divine Healing, 1648 W Adams; School of Triunity, 1709 W 8th; Ann McMillan (col), 4614 S. Central; Fowler Bros, 414 W 6th; Bullock's; Advance Bk Co, 628 W 8th; May Co, 8th & Hill; Mamie Dean, 1129 S Catalina; Unity Studio, 4958 W Adams
Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Unity Cen, Ebell Club bldg; Christian Assb, 1800 Alice
Pasadena—Church of Truth, 690 E Orange Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—Christian Assb, Women's Club house
San Diego—Unity, 1017 7th
San Francisco—Meta Lib, 177 Post; The Emporium; Mission Truth Cen, American hall
San Jose—Christian Assembly, 72 N 5th
Santa Barbara—Truth Cen, 227 E Arrellaga
Willow Glen—Christian Assb, 1305 Lincoln

COLORADO

Denver—Publication Bk st, 514 15th
Pueblo—Divine Science, 520 W 11th

CONNECTICUT

Bridgeport—Unity Cen, 59 Cannon
Stamford—Unity Soc, 74 Park Pl

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I, N W

FLORIDA

Daytona Beach—Unity Cl (col), 745 Marion; Church of Divine Science, Peninsula Club
Jacksonville—Unity Cen (col), 804 Pippin
Miami—Unity Cen, 128 S E 3d

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Truth Cen, 722½ Idaho

ILLINOIS

Chicago—Unity Cl (col), 5128 S Michigan; South Side Cl (col), 4307 S Mich

INDIANA

Muncie—Unity Cen, Hotel Kirby

IOWA

Davenport—Unity Cen, Whitaker bldg

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Royal Oak—Unity Cen, 101 S Troy

MINNESOTA

Duluth—Truth Cen, 215 W 2d
Red Wing—Unity Cl, 440 15th

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Meta Cen, Pittsburgh block

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEVADA

Reno—Unity, 339 W 1st

NEW JERSEY

Atlantic City—Temple of Truth, Central pier
Newark—Truth Cen, 97 S 10th
Plainfield—Unity, Babcock bldg

NEW MEXICO

Albuquerque—Unity, 406 W Silver

NEW YORK

Buffalo—Buffalo Soc, Statler hotel
New York City—Center of Truth, Hotel Roosevelt; Unity Cl (col), 2 W 130; New York Cen of Truth (col), 221 W 142; Brentano's, 1 W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Hotel Astor; Church of Truth, 521 Fifth ave; New York Center, 33 W 39
Syracuse—New Thought, 155 E Onondaga

OHIO

Cincinnati—New Thought, 1401 E McMillan
Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, 2827 Euclid
Dayton—Dayton Truth Cen, Industries bldg
Lima—Unity Cl, Norval hotel

OKLAHOMA

Oklahoma City—Truth Rdg Rm, Weaver bldg
Tulsa—Unity Rdg Rm, Commercial bldg

OREGON

Portland—Meta Lib, 1009 S W Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel

RHODE ISLAND

Providence—Occult Book Cen, 42 Westminster

TEXAS

Harlingen—Unity Cl, Commerce bldg

WASHINGTON

Seattle—Seattle Cen, 1125 5th; The Bon Marche
Spokane—Church of Truth, 1124 W 6th; Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch bldg
Tacoma—Truth Temple, 902½ N 2d

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William
Brisbane—Truth Cen, Albert House
Sydney—Harmony Cen, Scot Chambers, Hosking Place, 86A Pitt st, N S W; New Thought Cen, The Block, 428 George

CANADA

Calgary—Unity, 221A 8th ave W
Montreal—Unity, Mt. Royal hotel
Moose Jaw—Unity Class, 73 High W
Regina—Unity Cen, Broder bldg
Saskatoon—Unity Cen, 314 Canada bldg
Toronto—Unity Cen, 765 A Yonge
Victoria—Truth Cen, 720½ Fort
Winnipeg—Beth Richards, 333½ Portage

ENGLAND

Boscombe, Hants—E Quinion, 20 Gordon
Liverpool—Unity Centre, 125 Mt Pleasant
Leicester—Emma Danson, 94 Upper Kent st
London—L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), W1; Truth Cen, 29 Courtfield Gardens, Earl's Court
Manchester—Unity Centre, Greg's blds., Albert sq

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Roma—Instituto di Cultura Psichica, Via Antonio Bosio, 15

SCOTLAND

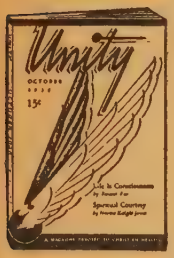
Glasgow—Prac Christianity Cen, 534 Sauchiehill st

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

GIFTS *that express the true Christmas Spirit*

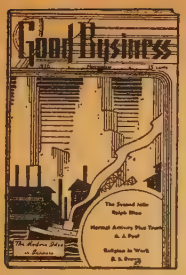
■ **To bring peace and love to the hearts of men and women, to free them from fear, ill health, and lack was the mission of Jesus the Christ whose birthday we celebrate at Christmas time. Why not carry out the real spirit of Christmas by sending gifts that will bring peace and new hope to your friends and draw them closer to the source of their good? Unity periodicals are gifts of this kind, and there is a suitable one for each of your friends, from the small child to the adult who has come far along the way. A subscription for a Unity periodical means not just one gift but many, each new copy bringing fresh inspiration and added appreciation of your thoughtfulness.**



UNITY magazine: Material enough to fill 8 of our standard dollar series books—6 articles by Charles Fillmore, cofounder of Unity; 52 articles giving vital information on healing, prosperity, harmony, and other human needs; 4 series (one on child training); 213 pages devoted to a metaphysical interpretation of the International Bible lessons; 46 pages of instruction from Silent Unity; 96 pages of testimonials from readers telling how they made their demonstrations—this is what was covered by a UNITY gift subscription for 1936. For 1937 UNITY offers still greater abundance. Could you choose a more worth-while gift?

★

UNITY DAILY WORD: A Truth program for every day of the coming year will go to the friend to whom you send UNITY DAILY WORD this Christmas. This pocket-sized publication with a definite message for each day is the stand-by of Unity students the world over. Their united prayers and meditations bring a manifold blessing to the one whose heart is attuned to the message of this magazine. UNITY DAILY WORD would make a cherished gift for any friend this Christmas.



GOOD BUSINESS magazine aims to help men and women bring lasting success into their business. It shows them how to apply practical Christianity to their affairs, and it supports this teaching with accounts of the true experiences of persons who have put it to the test and proved its value. If you have a friend who wants this sort of help, send him GOOD BUSINESS magazine. It comes once a month, bringing fifty pages of practical ideas.

★

WEEKLY UNITY: A gift every week is what the friend will get to whom you send WEEKLY UNITY. In the words of our subscribers: "I can hardly express in words what the teaching of WEEKLY UNITY has meant to me. Each week it is like a letter from a kind and loving friend." "Each Monday evening on returning from business one of the first things I ask is 'Did my WEEKLY UNITY come today?' In every copy there is some thought that brings peace, cheer and comfort." "WEEKLY UNITY is my greatest comfort. If I were to go to the post office on Monday and not find my one great friend, I just could not carry on." Friends of yours will feel the same way about WEEKLY UNITY. Let it be your gift to a number of them this Christmas.

WEEKLY UNITY

"Ye shall know the truth, and the truth shall make you free"

What Are You Recording?

By Jon Dieterhorn

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PROGRESS: During the coming year PROGRESS will outdo itself in the variety and interest of its material. One of the 1937 features will be "Freed from Vanity," a serial story from real life, showing how Truth transformed the life of a young person blinded by false pride. An interesting interview with W. S. Van Dyke, famous motion picture director, will be published early in the year. It is third in a series of interviews called "Picture People Who Know God." A special feature for new Unity students who are trying to build new habits of thought and action will be

the continuation of Ernest C. Wilson's popular "Sunlit Way" series. PROGRESS is an illustrated monthly magazine that makes a direct appeal to the modern thinker. It will be appreciated by your friends who are young in spirit regardless of years.

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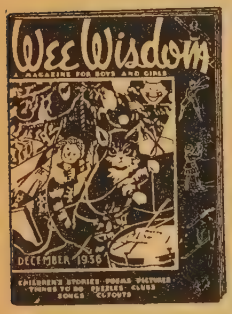

WEE WISDOM: For the boy or girl five to thirteen years old you could buy a more expensive gift but no better one than WEE WISDOM. Each month it brings thrilling stories, gay pictures, cutouts, puzzles, things to do and to make. Better still, WEE WISDOM fills the child's mind with Truth ideas that will have a lasting effect on his life. Because of this its stories have the approval of educators like Angelo Patri and David Starr Jordan, of State superintendents, parent-teacher organizations and other groups that promote child welfare. This magazine is a definite force in breaking down unsound ideas gleaned from crime pictures, scare headlines, and sensational radio programs. Send WEE WISDOM to many of your young friends this Christmas.

The Unity periodicals are all priced alike:

$1

FOR A YEAR'S SUBSCRIPTION

FREE

Your gift of a Unity periodical to a friend (an adult) who is receiving it for the first time includes our gift of THE UNITY VIEWPOINT, a booklet that explains Unity terms and methods.

Unity Books Are Much-Liked Gifts

Unity now has eighteen books from which to choose your Christmas gifts:

***Mysteries of Genesis**—By Charles Fillmore. A metaphysical interpretation of the Book of Genesis.

***Letters of Myrtle Fillmore**—Extracts from Mrs. Fillmore's letters to those who sought her help and guidance.

***Prosperity**—A metaphysical textbook on this subject by Charles Fillmore. Unity's only book on Prosperity.

***Have We Lived Before?**—Explains the theory of reincarnation from the Christian point of view. By Ernest C. Wilson.

Lessons in Truth—By H. Emilie Cady. The basic text of Unity principles.

Christian Healing—By Charles Fillmore. A textbook for advanced students. Explains the Master's healing work.

All Things Made New—Forty-nine beautiful meditations by Frances W. Foulks.

Miscellaneous Writings—By H. Emilie Cady. Eleven inspiring chapters based on the author's own experience.

Lovingly in the Hands of the Father—In which Evelyn Whitell gives true stories of demonstrations.

Master Class Lessons—By Ernest C. Wilson. Reveals six secrets of the Master's power.

Talks on Truth—By Charles Fillmore. Contains fourteen complete "talks" on special phases of Truth.

Usable Truth—In which Richard Lynch helps the student come closer to the secret of the universe and the power that directs it.

The Twelve Powers of Man—By Charles Fillmore. Explains the superpowers by which man can perfect himself.

Open Doors—By F. B. Whitney. Short articles and poems that point to the open doors of life's greatest blessings.

Truth Ideas of an M. D.—By Dr. C. O. Southard. Discusses true healing, "nerves," colds, and other topics.

Working with God—In which Gardner Hunting explains how to start working with God and how to get results.

Mightier than Circumstance—By F. B. Whitney. A book of encouragement and new hope for a despondent person.

What Are You?—In which Imelda Octavia Shanklin shows how to find the true meaning of life and its possibilities.

*Books new this year.

All these books come in dark-green cloth binding, gold-stamped.
$1 A COPY

6 for $5

■ **These books (except WHAT ARE YOU? and ALL THINGS MADE NEW) come also in lovely flexible binding, gold-lettered and gilt-edged, at $2 each. They are especially desirable gifts.**

Gifts for Bible Students

A Bible makes an ideal gift, and Unity recommends the **Nelson Teachers' Bible** (American Standard Version), bound in beautiful keratol, priced at $4.50.

A companion book, which is invaluable as a reference work, is the **Metaphysical Bible Dictionary.** A cyclopedia of Biblical names with definitions giving their spiritual and metaphysical significance. Bound in rich, brown fabrikoid, the price is $10.

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Little Books with Big Ideas

The Christ Way of Living—Give this book to a friend who wants practical instructions for making demonstrations.

The Contemplation of Christ—An excellent gift for one who is seeking to make the Christ presence very real in his life.

Divine Remedies—Will be treasured by one who has a health problem to meet. Teaches how to get well and stay well.

The Silence—Clearly explains the meaning and practice of the silence, removing from it any thought of mystery or difficulty.

These books have attractive stiff covers.
50 cents each

★

Books for Children

The Four-Leafed Clover—In the face of the whole town's doubt Peter, the peddler boy, proved his honesty. 50c.

How Jimmy Came Through—Jimmy rises out of his selfishness to win a victory over himself and outward conditions. 50c.

Little Susie Sleep Ears—A little girl has many trials before she learns to wake her "sleepy ears." For small children. 29c (two for 50c).

White Stockings and Other Tales—Three charmingly told stories for young children. 29c (two for 50c).

Booklets

These make gifts inexpensive in the outer sense, but priceless as regards their inner, vital Truth:

Beginning Again - - - 25c
by F. B. Whitney

Book of Silent Prayer - - 50c
Prayers for all needs

Directions for Beginners - 25c
by Charles Fillmore

Finding the Christ - - - 25c
by H. Emilie Cady

Inner Vision - - - - - 50c
Charles Fillmore interprets dreams symbolically

Methods of Meditation - 25c
by Jennie H. Croft

Out from the Heart - - - 25c
by James Allen

Through the Gate of Good 25c
by James Allen

Unity's Statement of Faith 10c
The Unity belief

When Ye Pray - - - - 50c
by H. B. Jeffery

★

Vegetarian Cookbooks for the Housewife

Meatless Meals contains 300 recipes. It gives the chemical content of foods; time to cook vegetables to retain their vital elements; menus for each season. Price, $1.

The Science of Food and Cookery gives special corrective diets, palatable menus, and valuable information about nutrition. It contains more than 500 recipes. Price, $2.50.

★

Cards Announce Your Gifts

★★★★ To every person who receives a Unity gift we send one of our new, attractive Christmas announcement cards.

★★★★ We are glad to serve you further by mailing your gifts, holiday-wrapped, direct to your friends, thus saving you much trouble and expense.

★★★★ Please send your order in early. This will insure the prompt delivery of your gifts and help us to serve every one better during the rush season.

★

May you have a very Merry Christmas
and a New Year filled with health,
happiness, and abundance.

Compare

■ At Christmas you receive dozens of cards. You scan each brief greeting, see which friend remembered you, and ten minutes later recall nothing but your friend's name.

■ With a Unity Greeting Booklet it is different. You read its lovely message or story. It cheers you; it lingers in your mind. Long after the holiday season you read the little booklet again and again, silently thanking the friend whose thoughtfulness is reflected in the inspired gift.

■ This is the difference between sending a greeting card with a trite message and one of the six Unity Greeting Booklets listed below.

What Child Is This?—a Christmas story of Christ love that brought peace and joy to the hearts of many.

The Great Helper—a little lesson in giving up fear and worry and letting God take full charge.

24 Golden Hours—in which a girl takes Christ as her constant companion and finds new happiness.

The Song of Life—interprets the 23d Psalm in a way that meets present-day needs.

Holy Bread—a story of giving that brought multiplied good.

Where Blessings Begin—a story that shows how to rout monotony and create a new and joyous environment.

$1 FOR 20 COPIES

(In smaller lots, 10 cents each)

Send your friends Unity Greeting Booklets this year

Snowy Christmas Eve

BY LYDIA B. LITTELL

Winter twilight drifting down
Dreamily infolds the town;
Tender intimations press
Through the darkling loveliness:
Candle gleam and firelight glow
Touch the windows, while the slow
Beating of a distant bell
And the rhythm of the snow
Weave a rapt and solemn spell.
Strains of mellow music flow
Faintly down a winding street,
As young voices, joyous, sweet,
Sing again, "Noel! Noel!"